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CHURCH MANAGEMENT

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First Presbyterian Church, Evanston, Illinois

JUNE
1950

VOLUME XXVI
NUMBER NINE

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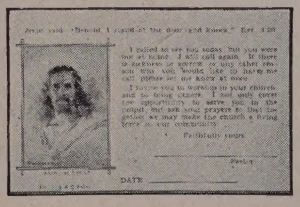

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* * *

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* * *

One way to make children better is to make them happy.

* * *

Direction and not suppression is what the child needs.

* * *

Some children are reared and others are fed.

* * *

What we can't understand is how there can be so many ordinary people in the world when there are so many bright children.

* * *

God does not make pagans; he just makes little children.

* * *

Among the most annoying questions of the day are those that little children ask.

* * *

Satan keeps school for neglected children.

* * *

What we owe our children the church helps us pay.

* * *

The look in the parent's eye often proves one excellent substitute for the spoken word to the disobedient child.

* * *

Some parents never know how mean they are until they see their own disposition develop in their children.

* * *

The behavior of some unusually smart children indicate that they seldom are smart in the right place.

* * *

America's future will be determined by the home and the school, for the child will become what he is taught.

* * *

The electric chair has something to do with doing away with criminals, but the proper place to start is with the high chair.

* * *

The church moves forward on the wheels of baby-carriages.

* * *

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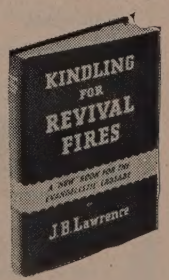

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THE EDITOR'S DRAWER

Fifty-Three Sundays in 1950

A few days ago we awakened to the realization that there are fifty-three Sundays in the year 1950. There are fourteen Sundays in the last quarter of the year. The year started on Sunday and ends on a Sunday. Here is a novelty which may be worth something to your local program. A pledged attendance for the last quarter of the year, or for the last month of the year, or a special New Year's service for the last night of the year, the fifty-third Sunday. These ideas can have an appeal if the proper program is built around one of them.

William H. Leach

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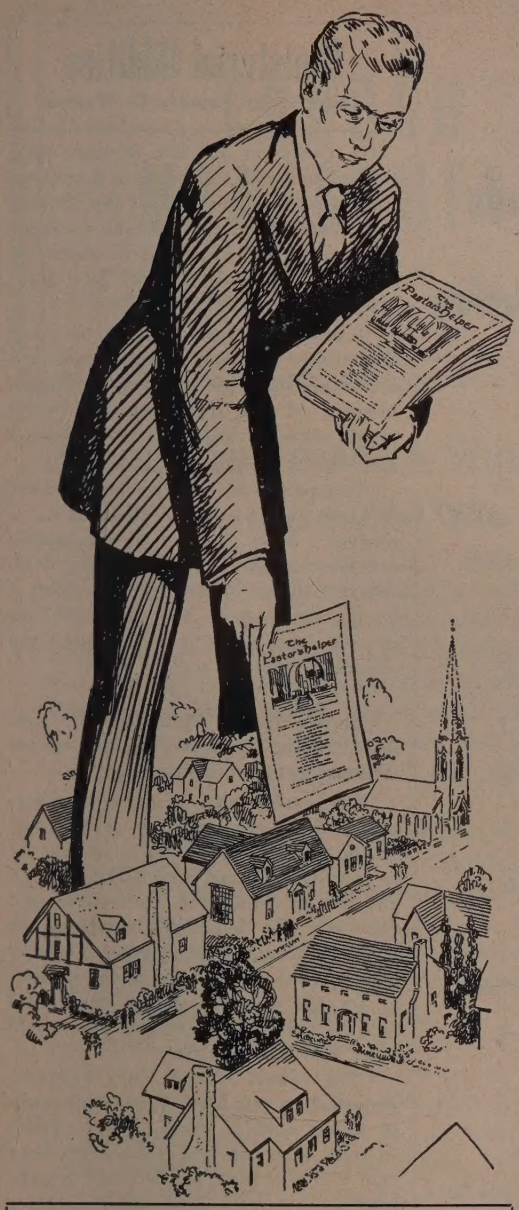

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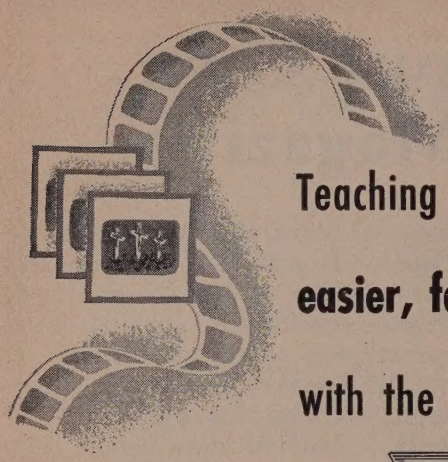

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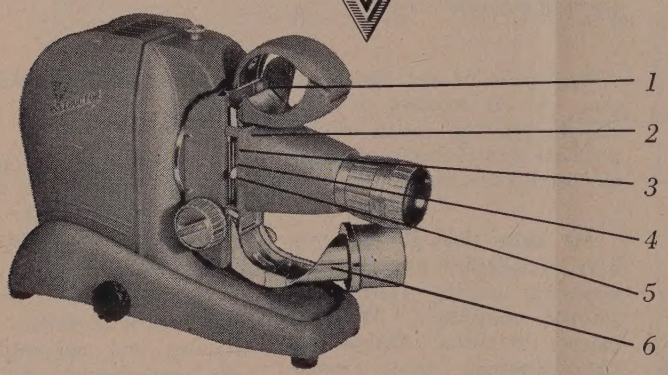

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Ministerial Oddities

Collected by Thomas H. Warner

On December 4, 1655, Richard Baxter was engaged to preach to ministers. But he was prevented and the sermon was never preached. But he enlarged the sermon and published it, under the title, *The Reformed Pastor*. Two paragraphs are worth quoting.

"I am daily forced to admire how lamentably ignorant many of our people are, that have seemed diligent hearers of me these ten or twelve years, while I spoke as plainly as I was able to speak."

"That which is on your hearts most is likely to be most in their ears. I confess I must speak it by lamentable experience, that I publish to my flock the distempers of my soul. When I let my heart grow cold my preaching is cold, and when it is confused my preaching will be so."

* * *

Charles Haddon Spurgeon, the eminent Baptist preacher, in one of his sermons relates this incident:

"I remember well that the first sermon I ever attempted to preach was on the text, 'Unto you which believe he is precious.' I had been asked to walk out to the village of Teversham, not far from the town of Cambridge, in which I lived, to accompany a young man whom I supposed to be the preacher for the evening, and on the way I said to him that I trusted God would bless him in his labors.

"'Oh, dear.' said he, 'I never preached in my life. I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope that God will bless you in your preaching.'

"'Nay,' said I, 'but I never preached, and I don't know that I could do anything of the sort.'

"We walked together till we came to the place, my inmost soul being all in a tremble as to what would happen. When we arrived we found the congregation assembled but no one else there to speak. Though I was only sixteen years of age, I found that I was expected to preach. I did preach."

* * *

In Tulsa, Oklahoma, Fred Jones, sixteen years old, became one of the youngest ordained ministers of the Baptist denomination when he took charge of a church there. He planned to finish high school and then to study theology.

* * *

In Norwalk, Ohio, Fred Revels, an

(Turn to page 16)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
NUMBER 9
JUNE, 1950

Except Some Man Should Guide Me

THE upsurging growth in religion and things religious has become a matter of general comment. Church attendance is good and growing better. Church budgets are up and getting higher. Church construction has reached tremendous proportions. Articles on religion are filling newspapers and secular journals. To all appearances it is a great day for religion.

One thing we can say with certainty: People who are spiritually hungry are seeking food; souls who are fearful are seeking peace. The noblest quest of the human race is seen on every hand. Most of us will take these premises as axiomatic. But at that point we divide.

Are the hungry people finding the food that satisfies? Are the fearful souls finding peace? Are the uncertain finding spiritual certainty?

Frankly, we do not know. We have no desire to debate the point. What we do wish to emphasize is the responsibility which rests upon spiritual leaders to feed the hungry, answer the seekers and give the secret of peace to those who fear. What a burden this places upon the Christian ministry! This is not the time for "middling men of God."

A story was brought to me a few days ago which is most alarming in its implications. It concerns the spiritual quest of an alert, brilliant American who turned from the anxieties of business and social life toward the hope to be found in Protestant Christianity. He needed help, and badly. Without church affiliations he wrote down the list of clergymen in his city with whom he might talk. One by one he called them on the telephone and asked for appointments. In most cases these were granted.

The pathetic story starts at this point. One of the counselors was brief and to the point. "Believe in the Lord Jesus Christ and thou shalt be saved," he told the guest. The second used a technique which some think suitable for every occasion. "Brother, let us kneel and pray." The third explained that the membership class would start its work next week and he suggested that the troubled soul join that group. The next with evidently some training in the quasi-sex counseling so popular in some quarters began to probe into his personal life. Another assumed that he was miserable because he could no longer believe the Bible and he gave a brief lecture on the modern understanding of the Bible.

Not a single one was able to diagnose the nature of the illness and prescribe for its cure. Here was a seeker who found no man to guide him.

From the vantage point of distance it is so obvious that the seeker was troubled on philosophical grounds that the methods and solutions offered would seem very inadequate. But, the ministers involved did not have this vantage point.

In the new day of personal and social problems the field for intelligent counseling is tremendous. But it can't be done by rote. The man who is seeking an orderly universe needs more leadership than a few catechetical questions. He who is seeking a foundation for faith can not be answered by a discussion of sex in marriage. And the man who fears that death ends all is not answered by the reading of the 90th psalm.

A physician recently made a remark which impressed me.

"In medicine the diagnosis is the important thing. If the diagnosis is correct any doctor can prescribe the remedy. If it is wrong the best physician is helpless."

Isn't it true with spiritual disorders?

"How can I understand," asked the Ethiopian, "except some man should guide me."

(Turn to page 27)

Summer Months Offer a Gold Mine

The Metal Is There If You Look for It

*by Robert R. Yelderman**

HOW will you preachers spend your vacations? The answer from many will be, "Just resting in some cool place."

By all means enjoy the coolness of the mountains, or the lake regions, but even so, you can come back rich, rich with ideas and plans you have observed while on vacation.

I speak from experience, for some of the finest ideas and plans of my entire ministry have been gathered while on vacation.

While on vacation, it has been my custom to visit a different church than those of my own communion each Sunday. I have had a small notebook handy and any plan that was in operation and produced outstanding results, I made a notation of it, and in many instances, sought out the pastor and arranged for a brief conference, and asked details as to how the plan was put into operation and what were the actual results of it across the months. There is no work to this. In fact, it is something as fascinating as a game of golf, or fishing for that big "fish" that ministers dream of catching.

And by all means visit among the various denominations. Note their form of worship; the type of music brought by their choirs; the preacher's style, his tone of voice, his mannerisms (especially the ones you don't like, and ask yourself, 'What do I do in the pulpit that irritates people?'), the beginning of his sermon; his use of illustrations; how he closes his sermon. Note whether he has risen to a grand climax, or whether he closes with an anticlimax.

Notice the size of the audience. If the sanctuary is filled with people there must be a reason back of it. And right here is where a brief conference with the local pastor may prove of inestimable help to you.

"Gold Mines"

Number one. Churches can have new members added in the summer time. In the summer of 1949, the Broadway Christian Church, Wichita, Kansas, in the month of June, considered by so many pastors as an "off month," had 79 new members added at regular services. I inquired into that and learned that it came as no accident, but rather the "Seventy Club," consisting of seventy laymen, who are real soul-winners, and who regularly go out in teams of twos calling on prospective members decided that June need not be a "lost month" as far as winning souls to Christ is concerned, so those men went out once a week during that month and as a result, they experienced the great joy of seeing 79 persons unite with their church at regular services.

No church need mark off all the summer months as "lost months." Souls can be won to Christ in the summer time . . . if we will plan for it, and work those plans.

Number two. Churches can be cool and pleasant in summer, even in the hottest weather. Last summer, the weather was hot in Omaha. Just as hot as it was in your city. But one day I visited the local First Baptist church and to my astonishment I felt cool and comfortable. I inquired of the custodian, and learned that the entire church —both sanctuary, the church office, and on Sunday mornings, every individual Sunday school classroom was "air-conditioned." By pressing a button, any portion of the building could be made a cool 75 degree temperature or any portion "cut off" from the cooling system.

A question arises: If no motion picture theatre or business establishment would consider doing without a cooling system, why should practically every church swelter in the heat? Is there no way out? I believe there is, and my belief went into immediate action. Our own sanctuary was hot and people mopped their brows and complained of the heat. I knew that our congregation could not financially afford an expensive cooling system such as business concerns use, or like the one the local First Baptist church uses, but I recalled several years ago that I had visited the University Presbyterian Church in Austin, Texas and they had noiseless electric rotating fans and on a summer August day, when the thermometer registered 104 degrees it was very comfortable in that church. So, I went on a one-man crusade to get noiseless electric fans in our sanctuary. The one-man committee of the pastor, asked various Sunday school classes, the Women's Council, the church board to present one or more of these fans to the church and as a result we secured a total of nine large "noiseless" electric sixteen-inch fans. The remainder of the summer of 1949, not one member ever complained of the heat in our church. One adult Bible class became so enthusiastic that they presented two fans. And incidentally, we secured these fans which retailed at $55 for $34 each. Yes, the attendance at the worship services can be increased by making the sanctuary comfortable.

Number three. I learned that Bible school attendance need not drop to the depths in June, July or August. In fact, I learned that in some church schools they reached an all-time high.

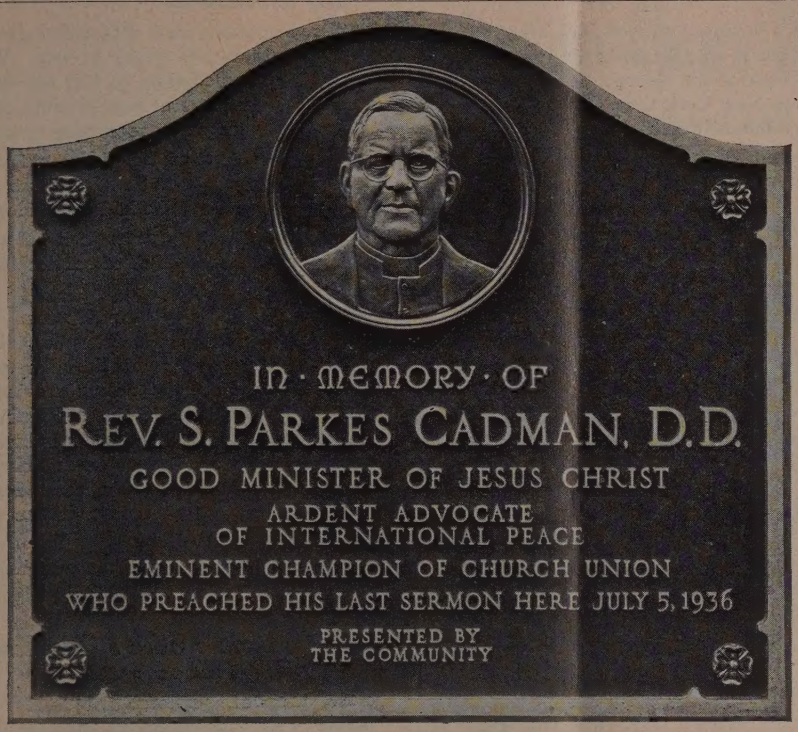
The First Christian Church in Arkansas City, Kansas, reached the astounding heights of nearly 900 present one hot August morning. In fact, the average for August was well above 700 per Sunday. Again I inquired into that and learned that the leaders,—the pastor, the superintendent, and the teachers engaged in a summer contest that lasted some eight weeks, and as a result, on the closing Sunday in August, 1948, they surpassed the previous high mark of Easter.

No church or school need "go dead," if they will make some plans, and work those plans.

Number four. One Sunday night a number of years ago I passed a Baptist church in a Texas city. Cars were parked two blocks in almost every direction. I was astonished that so large a crowd would attend a Sunday night service, especially in the summer time. And once more my "curiosity" went into action. I made an appointment with the pastor and learned that their attendance was large every Sunday night, fifty-two Sundays of the year. As usual I asked many questions and here is what my little notebook now reveals to me—That every Southern Baptist church maintains a B.T.U., which being interpreted means, "Baptist Training Union." At 6 p.m., all classes meet for "Training" and those classes start with the primary group, on through the junior, intermediate, senior, young people and adults. They meet every Sunday night of the year. And when I visited that B.T.U. I was escorted from class to class. At the

(Turn to page 10)

*Pastor, North Side Christian Church, Omaha, Nebraska.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Luminous Facets of S. Parkes Cadman

Moments Which Cling to the Memory of the Editor of CHURCH MANAGEMENT

by William H. Leach

S. PARKES CADMAN, English-born clergyman, would easily be classified among the most brilliant churchmen of his day. Out of a Methodist background, he achieved his greatest prominence as the minister of the Central Congregational Church, Brooklyn, New York. But because of the popular Chautauqua age in which he lived, and because he pioneered in religious radio, he may have been the best known clergyman of his time. A quick thinker, a brilliant conversationalist, a superb master of the English language and ecumenicity of spirit characterized his life.

I do not intend to tell the story of his life. But I had several occasions to see him at close hand and have thought that impressions gained in these contacts may be interesting to our readers.

I think that it might have been in the year 1910 that I was the chairman of the committee in charge of the Y.M.C.A. lecture course at Alfred University. Alfred is located on the Erie Railroad but the through trains did not usually stop there. It was my privilege to rent a horse and buggy and drive to Hornell to meet the distinguished lecturer, Dr. S. Parkes Cadman, and escort him to the college community. It gave me about an hour of private conversation which was prized at the time.

Here was a chance for a theological student to get some firsthand advice.

"What do you think is the most important task of the preacher?" I asked him.

"To preach," was the cryptic reply.

Yet it was not so cryptic, for having expressed himself rather sharply he went into detail on his ideas for the Christian ministry.

I do not remember much about the lecture he gave. It dealt with the history of civilization and touched many lands and personalities. I was amazed at the pictures he could draw with words. Perhaps better than any other part of that lecture I remember the thing which he did not expect.

He gave some time to extolling the Dutch people for their industry. He showed how they had pushed back the ocean and literally created the land which sustained their lives. He tried to combine their religious convictions with their thrifty habits in a bright expression. It was at the high point in his address.

"They keep the Sabbath . . ." he said.

Evidently he had not finished the sentence but there was great applause through the hall. He paused, puzzled, and then went on.

"And everything else they get their hands on."

It just shows how a skilled speaker and brilliant man can trip sometimes. As it happens Alfred University was, at that time, a Seventh Day Baptist College. Most of those listening to Dr. Cadman were Seventh Day Baptists. Their approval was based on the assumption that he was commending their faith. He didn't know until after the lecture the reason for the applause.

Even at that time Dr. Cadman had assumed the heavy body proportions of his later years. He was short, stout with an irregular featured head, set close upon his shoulders. The most compensating quality of his appearance were his small but brilliant eyes — eyes which could take more work than those of most of us.

II

My ordination was in the Congregational Churches. It was way back in 1912. The Black River Association of the New York State Conference. That was back in the day when Congregationalism was congregationalism. We were beginning to get state and regional secretaries. I can recall the fear expressed by some of our colleagues that such appointments meant a trend toward the Presbyterian system. They were always assured by their leaders that such fears were unjustified. Congregational organization would always be for fellowship, not ecclesiastical power, we were assured.

I have thought of this much during the last few months. Today some outstanding Congregational leaders will assert that those early acts forms precedent for considering the Congregational Churches a denomination. Some of the pleading before the Supreme Court in New York State presented this argument. I can assure Congregationalists of today that the early movements for geographical organization were not, in the beginnings, intended for this purpose.

I am glad to have a chance to write this because so many Congregational readers have written to point out that my editorial on the delayed Congregational merger showed that I know nothing about that fellowship. The first church I served was in New York state.

I delighted to attend the informational state conferences. There were two New York ministers I watched and listened to with delight. One was Charles E. Jefferson; the other S. Parkes Cadman.

These men, to my mind, were among the great preachers of their day. Jefferson, I think, like Cadman, came from Methodist background. Both sought the freedom of Congregationalism. Both were great preachers—but so different. Jefferson was reserved and scholastic; Cadman was as a sparkling, dynamic participant. Jefferson, I believe, was the better preacher by homiletic standards. Every sermon was a finished literary product. I can recall the outline of one of his sermons of those days. It was on the resources of man. The text: "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land. (Isaiah 32:2). At another time I heard him give a pacifist sermon, long before our modern pacifism. Dr. Jefferson presented the Christian arguments for pacifism with scholastic thoroughness. He was always poised.

Cadman never preached sermons such as these. His were historic studies; he dealt with great issues rather than Bible interpretations. He breathed the freedom of a new land. In one of his sermons of this period I recall this illustration.

He had gone back to England for a visit. In one of the great churches of the mother country he marvelled at the beauty of the vaulted ceilings and the colored windows.

One of his friends noticing his admiration said: "Now tell us, Cadman, what has your America ever produced to equal this?"

He was quick to reply:

"Sir, in America we lack some things but we make men."

That was typical Cadman repartee.

III

I was minister of the First Presbyterian Church in Alden, New York when the First World War broke out. Dr. Cadman came to our village Chautauqua. The pacifist movement had gained considerable strength among clergymen. Cadman was never a pacifist. In that public lecture he ridiculed the whole idea.

He said:

"A man comes into my house, rapes my daughter and clubs my wife. Will anyone tell me that it is an un-Christian thing to grab the first club on which I can lay my hands and knock his brains out? That is what the world is facing today. Christianity will countenance no cowardice."

IV

In the spring of 1925 I assumed new duties as the editor of religious literature of the George H. Doran Company in New York City. That house was just announcing the first edition of the Moffatt Old Testament translation. Mr. Doran, and his advisers, had an idea that there was sufficient unique material in the translation to justify newspaper syndication. A syndicate had shown an interest. It would undertake the publication providing that the material would be published under the authorship of a churchman such as S. Parkes Cadman.

I was given the assignment of writing several samples of material and then persuading Dr. Cadman to let us use his name. Of course, from this distance I can see the difficulties but then I was willing to make the effort.

I arranged an appointment by telephone. I was to meet him at the close of his morning service and accompany him to his home. There he would go into the proposition.

He had a taxicab for transportation. On the way to his home we stopped once for him to make a call on the sick. He said that he usually did pastoral work of this kind on Sunday. Then we went to his apartment. My memory is that it was a typical six-room apartment. The living room was filled with books and he probably did much of his reading there.

I showed him samples of material we wished to give the papers. He showed much interest.

"Good, good," he said. "Your scholarship is accurate; you have caught the real spirit of this translation. I will commend your work to any paper. But use my name, no. Long ago I reached the conclusion that I would never consent to ghost writing of this kind."

In the course of the conversation I had a chance to draw him out regarding the various versions of the Scriptures. He knew and used most of them.

"But when I go into the pulpit," he said, "I will read only from the majestic King James version. There is no other translation which can compare with it in beauty."

As editor for Doran, I had other opportunities to see Dr. Cadman. We published one or two of his books. His prose did not go well into type and required much rewriting. I never had the task of rewriting his material. In our office that went to a Methodist minister, long since sainted, Oscar L. Joseph. To him belongs the credit of turning the Cadman perorations into readable prose.

One day Frank C. Goodman came to see me. For years this man headed the department of radio for the Federal Council of Churches.

Said Mr. Goodman:

"Dr. Cadman is sick. His doctor gives him less than two years to live. We must start immediately to find his successor. I have several men in mind and I want your judgment regarding them."

The retirement of Dr. Cadman from religious radio was not as imminent as it seemed that day. He had other ideas.

"If I have but two years to live I am going to fill them as full of service as I possibly can," he said.

He did that very thing. Instead of taking fewer engagements he took more. He welcomed invitations for lectures, addresses and various services. He lived long beyond the prophesied two years. Perhaps the reason will be found in his daring to go on and challenge fate. There may be a lesson here for many of us who wish to retire to live quiet years.

Long life may be to those who have a purpose in going on.

Summer Months Offer a Gold Mine

(From page 8)

close, they all gathered for final reports. The superintendent announced, "Last Sunday night we had only 94% of our students remain for the worship and preaching services. I feel embarrassed. Tonight I want us to make it 100%." What was the result? They had 294 present and 294 remained for the preaching services. Those 294, plus the adults not in the B.T.U. and the usual number of visitors gave that pastor a summer Sunday night audience of well above 400 to preach to. And I learned that this was no one "Baptist pastor's idea or program." It covered every Southern Baptist church. Whether they keep their pastor on through the years or change pastors, the B.T.U. program goes on.

Here I made a confession. My own communion does not have such a training union. But I see the value of it. And I wish we had one. Who knows but that some day I shall go on a one-man crusade and strive to "convert" our national leaders to such a training program?

I have mentioned only four "ideas" I have secured as I visited other churches. But I feel that I have become "rich" with these ideas and plans, and pass on the idea that your vacation can not only be restful but also helpful if you will keep your eyes and ears open, and use that little notebook and jot down every plan that is actually producing good results. You won't be able to use all of them, but if you will observe what others are doing successfully, you will find many plans that will prove as rich to you as the "Gold Mines of Golconda."

Public Auction Clears Debt

This Rural Church Found Interest and Profit

by H. O. Brunson*

GOOD HOPE CHURCH had a newly built addition with choir balcony, shining kitchen and modern rest rooms, but it also had a debt of some $4,000.

This rural Methodist church in north Iowa had added a new wing that provided for community activities as well as Sunday worship. Most of the cost had been paid by a God's Acre Plan and by subscriptions, but the church board and the new pastor, Wesley Frank, decided to pay off the remaining debt with one big project.

The result was an old-fashioned farm sale at which thousands and thousands of dollars worth of goods and livestock were gathered for sale. Much of the sale merchandise was donated by members, who gave such items as a dairy cow, a load of oak posts and a used washing machine.

Then a member of the church board hit on the idea of soliciting dealers in nearby towns for merchandise to be sold at the sale on a commission basis. Merchants responded so well that on sale day the big display tent in the church yard was filled with new home freezers, electric refrigerators and smaller appliances, and outside were dozens of new and used trucks, cars, corn planters, plows and other farm machines, all offered on percentage basis. Half the day's total profits came from items offered on this plan.

Commission rates were set at:

Fifteen per cent to the church on items worth up to $200.

Ten per cent to the church on items worth $200 to $400.

Seven and one-half per cent to the church on items worth over $400.

How do you manage a church auction like this one?

"You get every member of the church and every friend of the church to help," says Mr. Frank. Good Hope Church has 100 active members, and everyone had his place either on a committee or helping a committee. A five-member board of laymen served as head planning committee with their pastor. They took care of most of the soliciting and publicizing of the sale, and appointed seven sub-committees to help:

The fence and tent committee placed poles about the sale area around the church, from which electric lights were strung. And they built pens and fences for livestock brought to the sale. They put up a big tent with a strong plank floor, for housing appliances and other articles on display, and constructed a platform from which these articles were sold.

THE AUCTION BROUGHT MANY INTERESTED FOLK

The livestock and donated articles committee loaded and unloaded farm animals and other items donated for the sale.

The checking-in committee evaluated every sale item, and recorded and placed each one. They also signed contracts with the owner of each article brought in on a commission basis.

WESLEY FRANK
Minister of Good Hope Church

The parking committee directed all traffic at the sale, and directed cars to their places. A farmer-member of the church had lent his corn field adjacent to the church as a parking lot.

Many of the people who came to the sale had not yet seen the new wing of the church. A reception committee, headed by the minister, showed them around.

A checking-out committee made sure that every sold item was paid for before it left the church grounds.

The day and night police guarded sale merchandise during the sale and the night before and the night after. The minister's wife and family served them a hot lunch during the night in the basement of the church.

Sound like a lot of work? It was, but as this rural pastor says, "Every able-bodied man and older youth of the church had his bit to do, and with so many hands, the task was made light."

The Women's Service unit of the church served hot vegetable soup, sandwiches and coffee all day, and a good hot farm dinner at noon.

Many outsiders, friends of the church, lent their help. The auctioneers gave their services for the day, and newspapers in the two nearby towns of Algona and Burt gave free publicity. In addition to ads they ran, they printed several thousand sale bills. A farmer nearby who pilots a plane, scat-

*Writer of St. Paul, Minnesota.

tered them about the county. The County Fair Board lent the big tent used to house appliances, and the Highway Department the planks for its floor. A local creamery brought in hot water for the kitchen in cream cans.

Hundreds of cars drove into the lot on auction day, and cooperation carried over into the bidding. Several items were bought and then given back to be resold. A used washing machine brought in $67.50, after being sold and resold. Everyone who came to the sale went home with something. Even five-year-old David Frank, son of the minister, got a Bantam and her six tiny chicks, bought for him by a member of the church.

To prevent confusion, a few rules had been posted by the head committee:

1. All sale items must be in the church yard by 5 p. m. the day before the sale.

2. The church was not responsible for accidents on the premises.

3. All merchandise must be settled for before removing from the premises.

4. Premises must be cleared of merchandise bought within five days after sale.

Careful planning was the keynote, and the results justified the effort. The $3,600 net profit for the day had come from: sale of donated items, commissions on percentage basis, cash gifts in lieu of merchandise and profits on sale of food.

So much interest had been stirred up by the project that the remaining $400 of the debt was given in subscriptions a few days later, part of it by the building contractor, who "threw off" the last $100 the church owed him.

As a nearby minister, friend of the church, said, "It was the best run and most carefully managed sale I ever attended."

THE CHURCH LAWYER

Church's Gift to Retired Minister Not Taxable Income

by Arthur L. H. Street

DR. CHARLES SCHALL, pastor of the Wayne, Pennsylvania Presbyterian Church for many years, retired in 1939, due to illness which necessitated his moving to Florida. In recommending acceptance by the Presbytery of his resignation, the Congregation adopted a resolution, in which it was recited that "the Congregation, moved by affectionate regard for him and gratitude for his long and valued ministry among them, desire that he should continue to be associated with them in an honorary relation." It was therefore resolved that, effective upon dissolution of Dr. Schall's pastorate, he should become Pastor, "with salary or honorarium amounting to $2,000 annually," payable monthly, "with no pastoral authority or duty, and that the Session of this Church be requested to report this action to Presbytery."

Dr. Schall did not request that anything be paid him after his resignation, and did not know that the resolution was planned. He did not agree to render any services and rendered none, after his resignation became effective.

In its pursuits of tax revenues, Uncle Sam's taxgatherers demanded $17.75 from Dr. and Mrs. Schall upon a theory that income tax in that amount was due for the year 1943 as income and victory taxes, because of the $2,000 received from the Wayne Church under the resolution. The United States Tax Court approved the action of the taxgatherers, and an appeal was taken by Dr. and Mrs. Schall to the United States Court of Appeals, Fifth Circuit. That court reversed the Tax Court's ruling on the ground that the money constituted a gift and not taxable income, despite use of the words "salary" and "honorarium" in the resolution. (Schall v. Commissioner of Internal Revenue, 174 Fed. 2d 893.)

The Court of Appeals applied its declaration in an earlier case, to the effect that money "bestowed only because of personal affection or regard or pity, or from general motives of philanthropy or charity," constitutes a gift and not taxable income.

Apparently, the federal taxgatherers were misled by the words "salary" and "honorarium," which do imply rendition of services. So, it would seem that while the resolution adopted by the Wayne congregation was otherwise well phrased, it would have been improved had it described the $2,000 annual payment as a gift.

JIG-SAW PUZZLE BRINGS CONGREGATION TO CHURCH

Ever have trouble getting people to come to church before Easter Sunday? A religious jig-saw puzzle provided a partial answer to this problem for the Broadway Methodist Church, Cleveland, Ohio, this year.

To emphasize Lenten attendance at the worship services, the Rev. T. C. Whitehouse, pastor of the church, conceived the idea of having the congregation put a jig-saw puzzle together. So he sent out to the membership pieces of a 320-piece jig-saw puzzle, with the request that the pieces be returned to the church at any of the worship services between February 26 and Palm Sunday.

The project was undertaken, not as a stunt or money-making device, but to symbolize the importance and the possibility of having every member attend church. The slogan used throughout the campaign was "Without you here, the picture is not complete."

What were the results? The puzzle was not entirely completed—about 50 pieces still to be accounted for, but the old-timers reported seeing members who had not been to church, except on Easter, for years. In addition, cases of sicknesses were found which had not been reported by relatively inactive families.

The total cost of the project was less than ten dollars.

INDIANA METHODIST CAMPAIGN ADDS 19,901 CHURCH MEMBERS

Indianapolis, Indiana (RNS)—A total of 19,901 new members joined Indiana Methodist churches as a result of a visitation evangelism program conducted during Lent, it was announced here by Bishop Richard C. Raines.

The bishops said three of every five new members joined on confession of faith, and the rest by transfer from other churches. The evangelism drive put Methodist membership above the 400,000 mark in Indiana for the first time.

THESE ATTRACTIVE LARGE ROOMS BECOME THE YOUTH CENTER OF THE CHURCH
(See Also Front Cover)

Waste Storage Space Transformed To Youth Center

THE First Presbyterian Church of Evanston, Illinois, has turned a store room into a Youth Center. The church now has two modern chapels for its Sunday school youth, one for juniors and one for seniors, with adjoining study rooms handsomely decorated and lighted. Where the storeroom once stood, the church now has an attractive and beautiful lounge and all-purpose room. It has its own gallery for art exhibitions that has attracted artists and the community at large. It has, for its new Youth Center, a utility kitchen, snack and coke bar, television, library and movies.

What has been responsible for this transformation? First, a minister's determination to have his church push ahead its youth appeal. Next an architect's imagination in design and wisdom in making practical ends meet.

Harold Blake Walker, minister of the First Presbyterian Church of Evanston, felt that the youth of the church and the community needed some special place in the architectural scheme of his great church, one of the largest in the Chicago suburban community. He wanted the young people of his church to feel that they were not afterthoughts in the church's thinking; that the older members of the church who have long known they are privileged to worship in one of the country's most beautifully designed churches, were not overshadowing them in any degree. Dr. Walker was convinced that a youth center for youth in his church would be a far step forward in accomplishing his wish. But there were hindrances in the way. In the first place, the church lacked space for such a center and this was not a time to build. There was only one possibility — the storeroom downstairs, but that seemed a pitiful prospect indeed.

Dr. Walker brought his problems to Chicago Architect William N. Alderman, of the architectural firm of Alderman and Martin, a specialist in church work and long associated in partnership with the late Thomas E. Tallmadge, for many years of his life the dean of American church architects.

Architect Alderman was sympathetic to the problem. But when he was taken downstairs to see the storage space even he gasped. There were unsightly building posts almost everywhere, and the walls seemd to be all in the wrong places. Besides there was no entranceway from the outside and both Architect Alderman and Dr. Walker were determined that the youth center should have its own entrance separate

from the main entrances of the church. However, there was one thing in its favor. The space was large enough. If it could be used.

So Architect Alderman set to work.

As the plans began to evolve on the architect's drawing board table, Architect Alderman solved the seven-day use of the center by designing the altars in the form of a triptych. Architect Alderman went back to the classics and borrowed and refined the ancient idea of the triptych for those altars. The triptych with its two panels when opened would be the altar for the religious services conducted in the church's Youth Center. When the doors were closed the auditoriums, either junior or senior, could be used for secular gatherings and uses. In front of the triptychs and built into the ceilings were placed the movie screens that can be pulled down into position for visual education and movies. Modern glass panelling and doors formed backgrounds for the altars and can close them off completely if desired.

Out of one corner of the room he made a junior chapel that was large enough to seat 75. Then the senior chapel large enough to seat 100 came into being. Around these two chapels Architect Alderman placed individual class and study rooms.

The lounge and all-purpose room which was to be the main, focal point of the Center, was very modernly treated. A beautifully curving brick wall with a uniquely designed fireplace transformed an old wall. Built-in bookcases gave still another touch of "hominess" and comfort. A window was put in and the utility snack-coke bar and kitchen were separated from the main lounge with wood paneled walls that permitted a sliding door to facilitate tea and other dining service. Though small, the snack bar and utility kitchen are completely equipped with refrigeration and electric stove.

There were composition floors of classic design and acoustically treated ceilings. Television was provided for. And out of the unsightly posts, Architect Alderman made attractive round, modern magazine tables. The lighting is all indirect and recessed. The heating is hidden. As a matter of fact the lounge could very well be a lovely living room in an expensive penthouse apartment. But it isn't, of course. It is just the wasted space of a church made over into something vital. The First Presbyterian Church of Evanston, Illinois, has succeeded in achieving an up-to-date architectural approach to keeping youth in the church. The result has been an effective answer to the hold of non-church influences over the youth of its membership and in the Evanston community.

Wisdom From the Past

*Selected by Lawrence E. Tee**

ADVICE TO MINISTERS FROM "THE MORNING STAR"

John Wycliffe, "Morning Star of the Reformation," writes in "Christian Rule of Life":

". . . . if thou art a priest, live thou a holy life. Pass other men in holy prayer, holy desire, and holy speaking; in counselling and teaching the truth. Ever keep the commandments of God and let his(sic) Gospel and his(sic) praises be ever in thy mouth. Ever despise sin, that man may be drawn therefrom, and that thy deeds may be so far rightful that no man shall blame them with reason. Let thy open life be thus a true book, in which the soldier and the layman may learn how to serve God and keep his commandments. For the example of a good life, if it be open and continued, striketh rude men much more than open preaching with the Word alone. And waste not thy goods in great feasts for rich men, but live a frugal life on poor men's alms and goods. Have both meat and clothing and drink, but the remnant give truly to the poor; to those who have freely wrought, but who now may not labor from feebleness and sickness, and thus shalt thou be a true priest, both to God and to man." From *Beacon Lights of the Reformation*, Withrow, W. H.

REVIVAL AT MORRISTOWN

A Page Out of History for Advocates of Visitation Evangelism

"From all I could learn, religion must have been low in this congregation previous to the revival; that is, lower than it usually is in our churches. There are many causes that might contribute to this; and chiefly, I think, it might arise from many persons who, as they grow up, have no wish to be thought irreligious, and yet have no conscientious regard for religion; and who, feeling towards the predominant church as a sort of parish church, attach themselves to it, and thus from time to time infuse into it a worldly character. Several pious persons, principally the minister and the elders, I believe, felt for the condition of the people, and the want of success of the ordinary means of grace . . . a special visitation was determined on. The township was laid out in districts, and thirty-four visitors were appointed. They were to go two and two; and to visit every family and individual more or less in attendance at church. Their business was, by conversation and prayer, and earnest appeal to the conscience, to press the claims of domestic and personal religion on all; and this was to be done without mixing it up with ordinary topics of converse, or partaking of social refreshments, that nothing might interfere with the impression. The visitation was to be made within one week; this limitation was of great use; and as this people have much leisure at the period of the year which was chosen, it could be attended with no difficulty.

"The results were highly encouraging. Many were revived, and many were brought under conviction and serious inquiry. The deputies reported whatever was interesting to the pastor, and encouraged the people to communicate with him; and his hands were soon full of occupation." From *A Narrative of the Visit to the American Churches by the Deputation From the Congregational Union of England and Wales*, Reed, Andrew and Matheson, James, London; Jackson and Walford, 1835.

METHODIST PUBLISHING HOUSE MARKS 160 YEARS

Philadelphia (RNS)—In the place where it was founded—on a $600 loan—the Methodist Publishing House, which now does an $11,000,000 annual business, observed its 160th anniversary.

Days of the circuit rider preachers were brought to mind by a costumed Circuit Rider Quartet in the historic setting of Old St. George's Church here, the oldest church of American Methodism, where the original Colonial pews and pulpit loft are still used.

The anniversary was a prelude to the 164th annual sessions of the Philadelphia Methodist Conference, which was to hear the quartet and have a dramatized presentation of its apportionment of $400,000 in "turn-back" profits that the Publishing House is giving the Methodist Conferences.

These "profits," earmarked for retired ministers, their widows and dependents, amounted to $2,000,000 in the last five years, and total more than $13,000,000 since 1789. It was then that John Dickens, an English missionary, was assigned by Bishop Francis Asbury to open the first Methodist Bookroom, in the basement of St. George's Church.

*Minister, First Congregational Church, McKeesport, Pennsylvania.

J. B. Priestley

Novelist of the Common Man

by Albert D. Belden

With this study Dr. Belden concludes his series on contemporary novelists. We saved Priestley until the last as he, above all others, has the common touch.

JOHN BOYNTON PRIESTLEY was born in 1894 in Bradford, the son of a schoolmaster, Jonathan Priestley. He is now 55 years of age and is easily the most robust and promising novelist and playwright of our time.

I would call him the novelist of the common man, and his stocky, pudgy, sturdy physical build, so familiar to many of us, topped by a rather heavy face, seems symbolic of his particular genius.

Although famous as the writer of hearty sentimental novels of English life and manners in the modern period, and a playwright of considerable wit and humour with an increasing profundity in his work, he nevertheless gives the impression by his eager energies of having still greater possibilities in him than we have yet seen.

In an introduction to *Angel Pavement* in the Everyman edition, he gives us a glimpse of his early life, just after leaving school.

"At that time I was trying in a rather dreamy fashion to learn how to export wool, tops and noils from Bradford to the continent." He goes on to tell us how he bought books out of his wretchedly low wage by stinting his lunches. "In a shop in the covered market you could buy a bag of stale buns for twopence. That was one way of doing it. Another was to buy from a Health Food shop a heavy slab of some mysterious nut sandwich for about 3d and wash it down with plenty of water. This nut stuff neither tickled nor satisfied the appetite, it merely destroyed the appetite, murdered it with a blunt instrument." He still shows with pride some of the Everyman volumes of poetry he bought in this way.

Again in *Rain on Godshill* he speaks of himself as "one of a group of lively intelligent lads who puffed their shiny new pipes at each other, walked the moors and dropped in here and there for a manly half-pint of bitter and argued about life and literature until the moon fell out of the sky."

He began to write at this time, and at sixteen sold his first article to a London newspaper for one guinea. He was soon disposing of other articles, mostly to Socialist newspapers.

He joined up as a private in the 1914 war and lost nearly all his personal friends, who joined with him, at the battle of Loos. Later he became an officer and was three times wounded.

After the war he went to Cambridge, and it says something for his scholarship that he is a M.A. and L.L.D. and D.Litt. Here his literary output rose rapidly and he achieved distinction as an essayist writing for the *London Mercury* and the *Daily News*. Here, too, he wrote some fine books of literary appreciation and criticism, and also his first two novels.

Priestley's home life has always been very happy, though it was early touched by tragedy. His first wife, Patricia Tempest died in 1925, leaving him two daughters. A year later he married Mrs. May Wyndham Lewis, who gave him three daughters and a son. So his household is quite large. "If I didn't make Jack work," his wife said once, "he would be forever playing with the girls," meaning the daughters, of course.

Priestley is a demon for work, as you will appreciate if you look at a list of his productions. For many years he followed a stern routine — 10 a. m. to 1 p. m. in his study, hard at it. Afternoon, tennis or badminton till teatime. Play with children till 6:30 (a sensible touch). Work till bedtime.

He sets himself a very high standard in his work, and for years has always carried a little black notebook into which he puts ideas, observations, plots, etc., lest they escape his memory.

At work he likes to be quite alone for long periods "because his best work is done in sombre mood. Company makes me cheerful and aggressive, acting upon me like drink upon other men."

A famous object, shown to visitors in the Highgate home of the Priestleys, is a postage stamp on the centre of the ceiling of their reception room. The story behind it is that James Barrie had a habit, when specially pleased by a household he visited, of solemnly placing a penny stamp upon a coin, gum-side well licked and facing upwards, and then tossing coin and stamp up to the ceiling. If the stamp stuck, his host was allowed to keep it, and Barrie's skill was such that it usually stuck. On that occasion Priestley had played on the piano "The Peter Pan Gacotte" and the little Priestley girls had danced to it. It was a typical Scottish reward.

Priestley is deeply fond of music, and when the famous London Philharmonic Orchestra was in danger of being disbanded in the middle of the recent war, he came generously and actively to its rescue and enabled it to keep going.

He confesses that he is a slave to tobacco and he wouldn't be without his pipe for anything, especially when he is working. "I don't know of anything in this lower world of taste and smell that gives me so much pleasure as tobacco. If Hitler and Mussolini had been smokers, a couple of hundredweights of good tobacco might have saved the world a lot of misery."

John B. Priestley is now recognized as a severe social critic, though not without constructive ideas. Here is a taste of his trenchant and fearless quality:

From the moment it was known that honours could be bought they should have been laughed out of existence. What is the sense of handing over a counter, as if it were a pound of tea, membership in some noble-sounding order of chivalry? Why should rich men be encouraged to disguise themselves as feudal barons? This is called keeping up a tradition. It is no more keeping up a tradition than the auctioneering of old armour can be called knight-errantry.

It was this quality, plus an odd attractive wistfulness in his voice, that gave such power of popularity to his war-time broadcasts. For every crusted Tory who objected to his Postscripts there were thousands, Tory, Liberal and Labour alike, who were fascinated by his common sense and his eloquence in pleading for justice and common decency.

Priestley has written fifty-three works, of which fourteen are novels, twenty-one plays and eighteen miscellaneous works, essays, literary criticism and appreciation, etc.

Space limits our selection for treat-

ment, but his great fictional masterpiece *The Good Companions* cannot be omitted, and his Time-Plays have a special interest. In his novels Priestley shows us the average people of England, mostly north-country. If he does not make a prettier picture of them it is their fault, not his, but always his realism is kindly. He shares with Arnold Bennett the power of revealing the specks and nuggets of gold in the earthly ore of common life.

Angel Pavement, for example, is a book without a hero or heroine, indeed with scarcely a single attractive character, but the author succeeds in making his characters vividly interesting.

The Good Companions is in the old and spacious tradition of the English novel. It is an attempt to revive the tradition of Fielding, Smollett and Dickens. The book took the public by storm largely because it is such rollicking good fun, and its film-version has also been very popular. In this simple take of a touring concert party which gets into difficulties and is rescued by a generous-hearted girl and turned into The Good Companions, we have, in an atmosphere of easy tolerance and kindness a very shrewd analysis and portrayal of some typical English characters. Tom Oakroyd of Bruddersford is the Lancashire worker at his best and simplest; Elizabeth Trant, the gently-bred daughter of a colonel, who by her father's death finds herself possessing unexpected freedom and money, and goes seeking adventure, is a charmingly natural English girl. Inigo Jollifant, the rather shiftless university-trained teacher, with a musical bent, possessing real talent but awaiting inspiration, is another very usual type in the entertainment world. These, with others, find themselves whirled round in a cauldron of trouble from which only their determined Good Companionship extricates them and leads to a happy ending.

It was a brave call to simple comradeship after the welter of confusion and fear and hatred of the first world war, and does as much credit to the big-heartedness of its author as to the potential qualities of kindness and fair-dealing in his public. *The Good Companions* and a similar volume *Let the People Sing* were a good tonic to administer to the common man of war-worn Britain.

Turning to the plays, it is worth noting that Priestley did not drift into the theatre by chance. He saw clearly that the playwright who depends on it for a living may have to change his plays to suit the managers. He decided to leave playwriting alone until he was financially independent.

As I write, Priestley has broken into opera, working with Arthur Bliss of the B.B.C. in a work entitled *The Olympians.* Doubtless he has not done this without similar careful judgment of the time and occasion.

Priestley is still a young and vigorous man, and there may be great artistic development to come from him yet. We should be specially grateful to him for his brave effort to convey to the public the stimulating suggestions of E. W. Dunne's Theory of Time. Dunne has presented his thesis in several books, notably *An Experiment With Time* and *The Serial Universe.* According to Dunne our dreaming is about fifty per cent of future events—the unconscious mind being able to range forward as well as back. Time is a whole of which we catch, normally, only small portions. A useful illustration is a spiral staircase up a tower which has a window on every landing. You look out of the first window and see a certain view, the second gives you more but it includes the former. As you mount higher each view is different, tragically so at times. The top of the tower brings them all together in one grand whole—that is the symbol of death. Death is not a losing but a great finding.

Of this subtle theme Priestley rings many changes in a number of impressive and weirdly fascinating plays—*Time and the Conways, I Have Been Here Before, Music at Night, The Long Mirror,* and *Johnson Over Jordan.* The last named was cruelly treated by the critics, and it may be open to criticism on artistic ground, but it is like *Outward Bound* by Sutton Vane, a powerful presentation of the moral and spiritual impact of divine judgment. For Priestley, the judgment of God is the judgment of redeeming love—truth and love are one, at last "named with an everlasting name." Here is a quotation, very abbreviated, from *Time and the Conways* that shows something of the beauty of this conception of time:

Kay is talking to her brother Alan, after their youth has gone and life has dealt hardly with them.

Kay:

"It's hideous and unbearable. . . . Every step we've taken—every tick of the clock—making everything worse. . . . There's a great devil in the world and we call it Time.

Alan:

"Do you remember this? (Quotes Blake)

"Joy and woe are woven fine
A clothing for the soul divine
Under every grief and pine
Runs a joy with silken twine.

* * *

And when this we rightly know
Safely thro' the world we go."

"Time is only a kind of dream, Kay. Time doesn't destroy anything. It only moves us on from one peephole to the next. We're seeing another bit of the view—a bad bit if you like—but the whole landscape's still there." . . .

"We're only a cross-section of our real selves. What we really are is the whole stretch of ourselves all our time, and when we come to the end of life all those selves, all our time, will be *us*—the real you, the real me.

"Half our trouble now is because we think time's ticking our lives away. That's why we snatch and grab and hurt each other."

Kay: "As if we were all in a panic on a sinking ship?"

Alan: "Yes, like that. I think it's easier not to—if you take the long view."

Kay: "As if we're—immortal beings?"

Alan: "Yes (smiling), and in for a tremendous adventure."

That is J. B. Priestley and his message to the common man.

Ministerial Oddities

(From page 6)

eighty-year-old plasterer, became pastor of the Church of God there.

* * *

In 1948, John A. Parsons, a New York patrolman, who had been on the force nearly twenty years, was ordained a deacon at the 149th New York Methodist Conference. Seven years ago he set a rigorous schedule for himself, devoting his holidays and time off to study. In about a year he will retire from the force, and then he hopes to complete most of the requirements for ordination as an elder, and to get a pastoral assignment.

* * *

It usually follows that when a minister makes a drive on vice his resignation follows. Robert K. Russell, pastor of Second United Presbyterian Church, Steubenville, Ohio, who was president of the Ministerial Association when twelve Protestant ministers launched their crusade, resigned his pulpit to take effect September 1. The spearhead of the crusade against gambling, Dr. Norman E. Hygaard, submitted his resignation in March of the same year.

* * *

Miss Kathleen Perrott, for nine years superintendent of Rowbarton Methodist Sunday School, Taunton, England, recently bought ice cream near the church on Sunday. She received an ultimatum from the superintendent minister, on behalf of the Sunday School Council, to stop buying ice cream on Sundays or resign. She said: "As I do not feel called upon by God to give up my liberties as a citizen, I have had to relinquish what has been my life's work."

Church Interior Should Inspire Peace

*by B. R. Scheff**

WHAT is the most important characteristic of a church interior? I ask that question almost constantly of both laymen and churchmen. The overwhelming answer I get is: "peace."

Peace inspires reverence. The first Americans, aware of this, selected quiet, wooded groves in which to worship. The churches of today still strive to duplicate that characteristic of the first churches. But now it is achieved with soft light, heavy insulation and sound-proofing, noise absorbing floors, rather than by meeting in the quiet of secluded forests.

Integrally a part of peace and inspiring atmosphere are resilient flooring materials. Rubber tile has long been at the head of this class because of the many characteristics which make it eminently adaptable for churches. The noise level of rubber tile is, for example, the lowest of all flooring materials. Statistics place it thirty-five times below marble, seventy-three times below wood and six times below asphalt tile.

Today men of all denominations are striving to build grander, more dignified places of worship. Comfort, beauty, quiet — no effort has been spared to bring all these to modern churches. Air conditioning keeps southern congregations cool. Microphones carry the sermon to every part of the building. Rubber tile flooring appears in many churches—creating an atmosphere of quiet and comfort.

No one would dream of worshipping in a city street; yet the footsteps of the inevitable late arrivals to service may interrupt the sermon to the extent that a city street would seem no more incongruous. Resilient rubber tile absorbs what would otherwise be the echoing sound of footfalls. With it guarding the peace of the church, no number of late arrivals can ever disturb the service.

As progressive Americans, we are no longer annoyed by the modern appearance of many of our churches. It seems fitting that church architecture should set its own patterns. Our newest churches are forsaking ponderous statuary; heavy, dark pews; eschewing the sonorous, stilted look of stone floors. Rubber tile, ranging from warm, modern colors to soft, muted tones, from the simple plain field to the practical marbleized patterns, may now be selected to form limitless designs. Through the use of rubber tile, the church floor ceases to be merely a utility area and becomes an object of beauty.

Designs may be selected to blend with exterior church architecture. For example, contemporary church buildings may have floors patterned in an informal fashion using warm, definite colors. Here is a good opportunity to make use of contrasting 9 by 9 tiles, or offsetting border or feature strip. If designed in the old-world elegance of Gothic style or plain and severely simple in the manner of the steepled churches of New England, the flooring may be all plain field or all marbleized field of a subdued color. Regardless of the colors and sizes of tiles used, the floor will have a warm, rich glow that does not dull under conditions of hard wear.

Directional designs are finding favor in many churches — using feature strip to form a "traffic" pattern and thus direct the flow of people by the most convenient routes.

Inquiries have revealed that rubber tile is chosen for many churches because of its non-skid surface. This is important for oldsters who love to go to church but do not wish to be helped to their seats nor kept glued in them afterwards because of the danger of slippery floors. Since the tile has a permanent built-in gloss, it does not need to be highly or frequently waxed. Danger from falling is thereby lessened.

Fire resistance, a quality long considered the exclusive property of marble and terrazzo, is characteristic, also, of rubber tile. There are many cases on record in which an entire building was destroyed by fire but the rubber tile flooring was found to be in such excellent condition that it was later relaid in another building. Fires have less opportunity to spread when the floors are rubber-tiled.

Without comfort, safety and quiet

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*General sales manager, Wright Manufacturing Company.

would mean little. A floor should be so resilient underfoot that one can stand on it for an extended period of time in complete comfort. Rubber tile's resilience takes the shock of the body weight off the ball of the foot.

Marble has a great and historical significance, yet at the same time its beauty is often termed "cold," "aloof" or "hard." It is accepted as an integral and unquestionable part of church interiors. But about twenty-eight years ago a method was discovered whereby the colors and delicate veining of marble could be produced in rubber tile. This process was developed by Mr. A. E. Wright, now vice president of our organization. The result was the popular marbleized tile of today—beautiful as the natural stone but with a warmth and comfort which the other lacks. Marble walls combine well with rubber tile floors and the two materials are frequently used in combination.

Modern production methods have lowered the price of rubber tile. Techniques are now employed to give the tile high modulus—resistance to indentation that is equalled by no other resilient flooring; and high density which eliminates the possibility of damage by most chemicals, grease, water and other substances. The various brands now on the market differ with respect to modulus, colors available, density and hardness. All manufacturers but one† produce tile in only one degree of hardness.

Using a good grade of rubber tile, a floor can not only enhance the spiritual quality of any church, promote a worshipful atmosphere and reduce maintenance labor, but its long life actually results in lower over-all costs, by which it may be said "a rubber tile floor pays for itself during its lifetime."

†Wrightflor, hard surface rubber tile, and Wrightex, the soft rubber tile, produced by the Wright Manufacturing Company, Houston, Texas.

PRINCETON INSTITUTE OF THEOLOGY

July 10 to 20 are the dates for the summer Institute of Theology at the Princeton Theological Seminary, Princeton, New Jersey. The faculty of lecturers and teachers is a most appealing one. It includes great preachers as Clarence E. Macartney, Robert J. McCracken. From overseas come Toyohiko Kagawa and Martin Niemoller. Seminary teachers include Andrew W. Blackwood, E. G. Homrighausen of Princeton, Donald Miller of Union (Richmond), Bertha Paulssen of Gettysburg and L. J. Trinterud of McCormick. This is but a portion of the faculty.

The Man Behind the Hymn

Dudley Atkins Tyng, Episcopal Clergyman, Social Reformer Gave Us One of Our Stirring Hymns, "Stand Up, Stand Up for Jesus".

*by Ernest K. Emurian**

AS far back as he could remember, Dudley Atkins Tyng wanted to be a preacher, a bold, fearless, uncompromising preacher, such as his own father, Rev. Stephen Higginson Tyng, was already revealing himself to be.

Born in Prince George County, Maryland, January 12, 1825 (while his father, then in his twenty-fifth year, was serving Queen Anne's parish of the Protestant Episcopal Church), young Dudley grew up in the traditions and atmosphere of the low church party, of which his father was soon to be the recognized leader. His mother, too, was thoroughly Episcopalian, being the daughter of the Episcopal Bishop Griswold (the very same minister who had tutored young Stephen Tyng, and personally ordained him to the ministry on March 4, 1821). The Tyngs lived in Maryland until 1829, when the family moved to Philadelphia where the father was to serve St. Paul's Episcopal Church. After five years there, he accepted the pastorate of the Church of the Epiphany in the same city, assuming his duties in the new parish in 1834, a post he was to fill for eleven years. Young Dudley Tyng enrolled in the University of Pennsylvania, was graduated in 1843, matriculated in the Episcopal Seminary at Alexandria, Virginia, received his theological degree in due time, took orders in the church of his father in 1846, and became his father's assistant-minister in his home church in Philadelphia. In 1845, Dr. Stephen Tyng, having been honored with a D.D. by Jefferson College, accepted the call extended him by St. George's Church in New York City, and his assistant-pastor son became the minister of an Episcopal Church in Columbus, Ohio. Although the father was to remain in his New York Church for thirty-three years, the son was to become almost as itinerant as a Methodist, assuming pastorates in Charlestown, Virginia, Cincinnati, Ohio, and, in 1854, settling down at last as his father's successor at the Church of Epiphany, back in Philadelphia.

*Minister, Elm Avenue Methodist Church, Portsmouth, Virginia.

In 1852, Dudley Tyng authored a successful volume entitled *Vital Truth and Deadly Error;* two years later another book came from his pen, *Children of the Kingdom, or Lectures on Family Worship.* And to all intents and purposes, he was becoming a successful city preacher of a large, cultured, wealthy congregation.

But the honeymoon was to end all too soon, and all too tragically! Just when Dudley Tyng became aroused over the slavery issue is not definitely known. Up in Boston, William Lloyd Garrison had been heard by large and excited audiences. In New York City, Dr. Stephen Tyng was fast becoming known as "a prince among platform orators." But at the staid and proper Church of the Epiphany in Philadelphia, the minister was beginning to preach the kind of strong, forceful, truly Christian sermons that make the sinner, despite his culture, wealth and refinement, uncomfortable and rebellious in his sins! And before his second year as minister was up (he assumed the pulpit there April 25, 1854), there were loud rumblings among the more conservative members of the congregation, and outspoken rebels were demanding their minister's removal. *Uncle Tom's Cabin* wasn't helping the situation, while the underground railroad, the fugitive slave laws and the Missouri Compromise added fresh kindling to the fire!

At the suggestion of some of the younger, more progressive leaders of the congregation, Dudley Tyng resigned his pulpit, severing his connections with the Church of the Epiphany as of November 4, 1856. Leaving the "mother church," which had occupied the northwest corner of 15th and Chestnut Streets, a group moved to a meeting hall on Filbert Street, and soon organized another congregation, calling themselves "The Church of the Covenant." In 1898, the Church of the Epiphany was to merge with The Church of St. Luke, at 330 South 13th Street, and the name of the new parish was to become "The Church of St. Luke and the Epiphany." This pulpit was filled with distinction for some

years by the late Joseph Fort Newton.

Meanwhile, Dudley Tyng had moved, with his family, to his country home out in Montgomery County, "Brookfield Farm."

This building formerly stood somewhere between Bryn Mawr and West Conshohocken, Lower Merion Township, Montgomery County. I examined the deed for this property, as found in Montgomery County Courthouse, Norristown, Pennsylvania. It is located in Miscellaneous Book No. 9, Page 67, Agreement Tripartite, between John C. Pechin and others, and Dudley A. Tyng; and it is dated September 30, 1856. Some 158 acres made up the original tract. In 1881 the land was purchased by Wayne MacVeagh, and owned by his heirs until 1923. The house itself was taken down in 1928, and the large trees that remained were cut down a few years later. Today most of this property is owned by the Philadelphia Country Club, and is used as part of their large golf course.

In addition to his duties as minister of the newly organized congregation, Dudley Tyng began noonday lectures at the local Y. M. C. A. under that organization's sponsorship. The minister's fame grew, and larger and larger crowds waited upon his sermons and lectures. The boldness of his Christian faith increased his popularity and effectiveness as a Christian minister.

On Tuesday, March 30, 1858, over five thousand men were gathered in large Jayne's Hall (621-27 Chestnut Street) for a mass meeting sponsored by the "Y". At this noonday meeting, Dudley Tyng preached from Exodus 10:11, "Ye that are men, go and serve the Lord." In the light of subsequent events, hundreds of men were to remember the minister's eloquent and forceful words on this occasion. He asked pardon if anything he said offended his hearers, adding, "I must tell my Master's errand, and I would rather that this right arm (placing his left hand upon his right arm near the shoulder) were amputated at the trunk, than that I should come short of my duty to you in delivering God's message."

Over one thousand of those assembled were converted; the sermon was called "one of the most successful of modern times." The entire city was aroused; a great religious awakening was gaining force and sweeping over the churches.

The next week, the minister returned to his family out on the farm. Because the events which immediately followed have been forgotten or overlooked with the intervening years, I will conclude this paper by quoting di-

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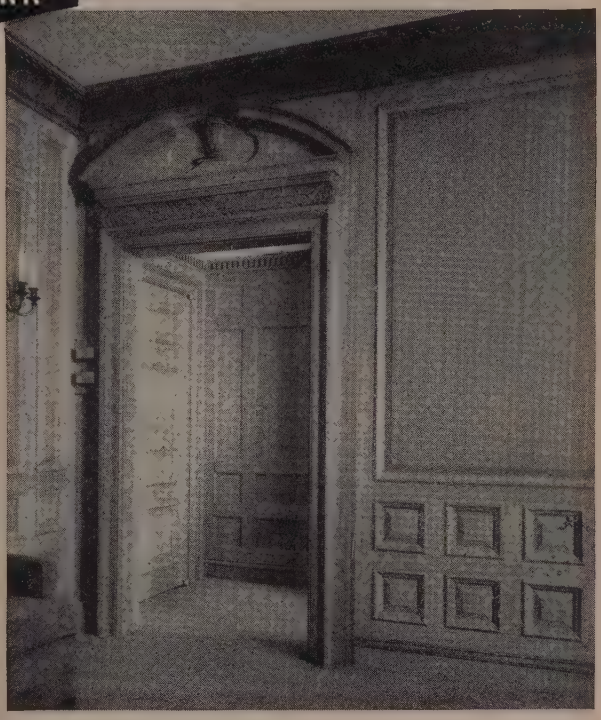

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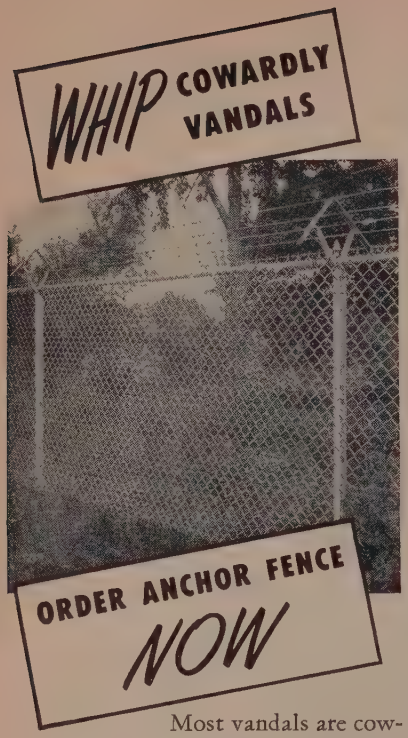

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rectly from the newspapers of the day, as they narrated in detail exactly what occurred. These accounts are far more reliable and accurate than any secondary sources that have been referred to with regard to the origin of the hymn, "Stand Up for Jesus." A weekly newspaper carried this account on Wednesday, April 21, 1858:

Serious Accident to a Minister Which Occurred on Tuesday, April 13, 1858

"Dudley A. Tyng of Philadelphia met with a serious accident on Tuesday at his place in Montgomery County. It appears he was witnessing the operation of the corn-thrasher in his barn. Raising his arm to place his hand on the head of a mule which was walking upon the inclined plane of the machine, the loose sleeve of Mr. Tyng's morning gown was caught between the cogs and the arm itself above the elbow was drawn between them and severely lacerated. The bone was not injured, but the main artery was severed and the median nerve was injured. Mr. Tyng immediately ordered the two men working on the instrument to bind the arm tightly near the shoulder, and he was borne to the house quite exhausted from the loss of blood."

Later: "Mortification having appeared, the arm was amputated Saturday (April 17) very close to the shoulder. Great anxiety prevails as to the ultimate result."

News item in issue of Friday, April 23, 1858, under the heading:

Death of Rev. Dudley A. Tyng

"We have already mentioned the accident which befell Dudley A. Tyng of Philadelphia last week, his right arm having been caught whilst he was inspecting a threshing machine, and so mangled as to render amputation necessary. After his operation, hopes were entertained that his life might be saved; but it was soon discovered that the shock the system had received must inevitably prove fatal and the sufferer prepared himself to meet his end with the calm resignation which became his Christian calling. He expired between one and two o'clock on Monday (April 19), surrounded by his family, with his intellect unclouded and his faith in the happy change that was awaiting him bright and clear and earnest. He was the son of Dr. Stephen H. Tyng, of St. George's Church, New York."

News Extract From a Philadelphia Newspaper of Wednesday, April 21, 1858:

"The shadow which the death of Dudley A. Tyng has thrown over this community seems to have deepened from the hour of its first announcement. Stricken down in the very flower of manhood, when, to all appearances, the field of his usefulness was daily widening and under circumstances so painful, the effect has been like a marvelous dispensation of Providence. At the noonday meetings for public worship—with which Mr. Tyng's presence was peculiarly identified prior to the fatal accident—his death has become the absorbing theme. The closing scenes of his life, as described by one of his brethren in the ministry at Jayne's Hall meeting yesterday, was a most thrilling narrative, and seemed to move every heart present. Indeed, as the minister—who was an eye-witness to the scene—proceeded with his simple statement of the last words addressed by the dying man to those around him, all eyes were suffused with tears, and an uninformed stranger, entering the room, might have thought himself in a vast congregation of mourners. From the time of the fatal accident to one hour previous to his death, Mr. Tyng had an unfaltering confidence in his recovery, and even conversed freely and hopefully upon what, as he believed, Providence has designed to teach him in the dispensation to which he was being subjected. He believed it was intended to promote his greater efficiency as a minister of the gospel, and he looked forward with bright hopes when he should be able to preach, and to preach as he had never done before.

"About one hour before his dissolution, his family, fearing that his hopes of recovery were groundless, approached him with the solemn intimation that in all probability he was soon to leave them. His physician entering the chamber at that instant, Mr. Tyng spoke to him of these fears. The doctor's reply was that his time was fast drawing to a close. The dying man, with the same heroic spirit which never forsook him through all his sufferings, received the solemn announcement with the utmost resignation, answering only, 'Then it is well, it is very well; God's will be done.'

"After a few moments of composure, he called his friends present and the members of his family to his bedside to bid them a last farewell. He thanked his physician, who is not a professing Christian, for his kind attention, warning him with great tenderness to lose no time in giving himself to that Savior who was now sustaining him in the hour of trial. To each of his children he gave an affectionate farewell, hoping that, by the grace of God and the care of a devoted mother, they might be early brought 'to know their Savior.' To his wife who has ministered

to him with so much affection and fidelity, all through his illness, he included in his parting words the request that she should use her endeavors to bring their boys up in the ministry. He was now to say farewell to his venerable father, Stephen H. Tyng, D. D. Taking his aged parent by the hand, he said with much earnestness, 'Stand up for Jesus; father, stand up for Jesus; and tell my brethren of the ministry, wherever you meet them, to stand up for Jesus!'

"At the close of this solemn ceremony, feeling that he was approaching the end, he requested those around him to sing a hymn. After a moment of silence, his own wife, notwithstanding the solemn circumstances under which this request was made, commenced singing the beautiful hymn — made doubly so by its appropriateness to the occasion—beginning:

Rock of Ages, cleft for me,
Let me hide myself in thee.

"The hymn was sung, and even while the echoes of that mournful strain yet floated in the air, the spirit of Dudley A. Tyng took its flight to the other and, as we have reason to believe, more blissful realm. The bold anti-sectarian principles of Mr. Tyng, and the cordiality with which he fraternized with his brethren of all denominations, endeared him to the hearts of thousands. His funeral will take place this afternoon. It is understood that the body will be taken to Concert Hall prior to the interment."

* * *

So lived and died Dudley Atkins Tyng. It only remained for the Presbyterian minister of the Temple Presbyterian Church of that city, George Duffield, Jr. (father of hymnologist-to-be, Dr. Samuel W. Duffield), to compose his stanzas, inspired by the dying words of Dudley Tyng, of whom he said, "He was one of the noblest, bravest and manliest men I have ever met."

The following Sunday morning, after Dudley Tyng's funeral, Mr. Duffield preached from Ephesians 6:14, "Stand therefore, having your loins girt about with truth." For a conclusion, he read the six stanzas of his hymn, which was soon to rank with "Onward, Christian Soldiers," as one of the outstanding hymns of the church militant. This original fifth stanza, now omitted from standard hymnals, was written with Dudley Tyng in mind:

Stand up, stand up for Jesus!
Each soldier to his post;
Close up the broken column,
And shout through all the host!
Make good the loss so heavy
In those that still remain,
And prove to all around you
That death itself is gain!

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Three Golden Gates

A Sermon for Children

by Henry Hemelright Schooley*

THE Psalmist in our Bible has said something which we are going to use as the text of our lesson story today, and which all of us, old and young alike, can well take to heart. In the One hundred forty-first Psalm we find these words, "Set a guard, O Lord, over my mouth, keep watch at the door of my lips." This is a prayer by one who wants to be very careful what he says because he knows what great harm can be done by our words of mouth. All of which reminds us that there is such a thing as the "Gospel truth" and the "truth of gossip." For gossip is something we say about or against another person which may be, wholly or in part, unkind, untrue, and therefore unhelpful. On the other hand, when we speak the language of the gospel, if we are to be true to its name which means "good news," we ourselves have to be good in what we say and do toward others.

The Chinese have a little story entitled, "The Witch of Gossip," which for years untold they have repeated to their children. To conquer this witch they were reminded that everything they said must be made to pass through three golden gates. First of all, whenever the Witch of Gossip comes to them it must be made to pass through the Golden Gate of Mind. If what is said is just and true, the sentinel thereof opens that gate and lets it pass on to the Golden Gate of Heart. The sentinel at that gate will inquire to see if what is said is honest and good. And if thus it is, it will be permitted to pass on to the Golden Gate of Mouth, where still another sentinel will ask the far more searching question—"Will what you have to say bring understanding and good will to all who hear it?" Should the answer thereupon found to be "yes," then the news which the Witch of Gossip brought before the Golden Gates of Mind, Heart, and Mouth will find expression in a golden voice which will bring joy and peace to all who hear it. Surely, that too was the reason why the Psalmist of old prayed, "Set a guard, O Lord, over my mouth, keep watch at the door of my lips." With that as your prayer this can be your song:

We'll take our words of goodness and
give them wings to wear;
Then send them forth with gladness to
glorify the air.

*Minister, Church of the Mediator, Providence, Rhode Island.

Spiritual Appeals for Preaching

I. The Nature of Appeals

by John Edward Lantz *

Churches and church publications have a tendency to relax during the warm months. One way we fight against that is to issue our big annual directory on July first. This year we are doing a double measure of resistance by publishing an important series of articles during this period. The additional papers on this subject will appear in our July-Directory and the September issue.

ONE of the outstanding characteristics of the teaching and preaching of Jesus is his offering of rewards to those who follow his way of life. He offered rest to the weary, eternal life to believers, and forgiveness to sinners. Jesus' formula seems to be: if you do this or become that you shall receive such and such a reward. One of the most striking illustrations of this formula is found in the beatitudes—included in every one is the promise of a definite recompense as an enticement to follow the injunction. "Blessed are they that mourn; *for they shall be comforted.* Blessed are the meek; *for they shall inherit the earth.*" (Matthew 5:4, 6)

The use of appeals is extremely important in persuasive speaking and writing. To encourage people in Christian living it is not enough to describe something nor to narrate its events, nor is it enough to argue for something nor to explain it. Before individual auditors are going to accept any proposition or principle as their own, it must be related to their experiences and aspirations. Each listener must see how he will be benefited personally before he will accept the proposition of the speaker. As soon as he does this, he will be reacting to the speech in accordance with the wishes of the speaker. Only when listeners respond in a way favorable to the specific purpose of the speech is it a successful one. And only the speaker himself can know whether his speech hits the mark or not; if it accomplishes what he intended it to, it is successful; if it does not, it is unsuccessful.

The use of appeals is ethical and legitimate. When a speaker uses them, as every speaker does consciously or unconsciously, he is not trying to pull wool over the eyes of his listeners nor to deceive them. Rather he is setting forth a certain course of action in such an attractive manner that members of his congregation respond by saying, "That is the way for us to live, and with God's help, we will live that way."

An appeal is a stimulus, but not every stimulus is an appeal. It is a plea by one person to another designed to call forth a definite physical, mental, or emotional response. It is an effort on the part of one individual to influence one or more others by means of the spoken or written word in order to gain a particular overt response.

A distinguishing characteristic of an appeal is its offer of reward as compensation for the desired reaction. The psychologists tell us that we do certain things in order to receive corresponding rewards. We work for a pay check; we study for an education; we care for our bodies to keep them healthy. Speech psychologists list these incentives to rewards under various headings, such as: impelling motives, motive appeals, or impelling wants. However classified, they deal with the springs of action in people and attempt to explain why they act as they do. Here we shall deal only with spiritual desires, with those which motivate people to Christian living. These we shall label as spiritual appeals and discuss only those which are essentially Christian. Too often these appeals are ignored by speakers in the church, but the preacher, as well as other speakers, must motivate his listeners to accept his message and respond favorably to it, else his efforts as a speaker are wasted.

The great French preacher Bossuet in preparing his sermons always wrote down the great emotions to which he appealed. Henry Drummond, the famous English preacher and biologist, appealed to the intellect rather than to the emotions. Jonathan Edwards,

*Lecturer in speech, Vanderbilt University.

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the erudite colonial preacher of America, appealed to fear and hell — both considered negative and inadequate today. And Henry Ward Beecher's one great aim in preaching was to win the soul of men by using every legitimate appeal which helped him to accomplish his great task.

The Use of Appeals

The use of appeals is extremely important in persuasive speaking and writing. In fact, there can be no persuasion without their conscious or unconscious use. Technically, persuasion is dependent upon the use of appeals and is primarily concerned with the emotions, while conviction is dependent upon the use of argument and is primarily concerned with the intellect. The only reason a person modifies or alters an attitude, a feeling, or an intellectual conclusion is that some appeal or argument succeeds in entering the particular domain of his experience sufficiently to modify or alter it.

Speeches of edification have to do mainly with the intellect. Their appeal is to the understanding. Hence, the use of appeals is relatively unimportant in speeches designed to edify. Speeches intended to encourage and comfort are much more typically persuasive. Their goals are encouragement and consolation. They are dependent upon a sound intellectual foundation motivated by strong emotional charges. Appeals in speeches to encourage and comfort are primarily emotional in nature, while those in speeches of edification are primarily intellectual, being mainly an appeal to open-mindedness and to an understanding of what is being presented. Speeches of edification strive to provide intellectual understanding and thus persuade only by indirection. Speeches to encourage or comfort strive to provide emotional encouragement and consolation and thus persuade by direction.

In using appeals the speaker should stress only one as the dominant source of motivation in any given speech or sermon. Several may need to be employed incidentally, but one should be outstanding to the extent that it will lodge mightily in the minds of the auditors after the speech is delivered. The use of one major appeal tends to provide unity in the mood, purpose, and thought of the speech. It helps to sharpen the purpose of a sermon and supplies the dynamic for making it march straight ahead toward the accomplishment of its goal. One and only one appeal should be emphasized. If more than one must be stressed, one should be made outstanding and the others subordinated to it.

In teaching the use of spiritual appeals, I often have each student give a brief talk demonstrating the use of a single appeal. Then after each talk is delivered, I take a vote of the class to determine how many want the thing advocated more after the talk than before. This is one way to measure the effectiveness of using any particular appeal. In a class of cadets at the Salvation Army Training College in Chicago the number of such votes ranged all the way from zero to forty-three—the number in the class. Such testing makes a speaker very conscious of winning favorable congregational reaction and of the extreme difficulty of the task confronting him. It is far from easy to use appeals in such a way as to gain the desired response, and no speaker can ever have a one-hundred percent batting average. Nevertheless, a conscious and judicious use of appeals greatly increases the effectiveness of every speaker.

Christian Appeals

The basic religious wants of Christians can be lumped into three major groups: security appeals, acquisitive appeals, social and ethical appeals. Psychologists usually state these motivating drives in secular terminology; but we shall attempt to label them in Christian nomenclature, using the phraseology customarily heard in our churches. There are fourteen of these individual appeals which may be considered worthy goals of the Christian life. They are:

1. Doing the will of God
2. Eternal life
3. Loyalty to Christ and his church
4. Mystical union with God
5. Salvation
6. Service
7. Abundant life
8. Heaven
9. Peace
10. Power
11. Equality
12. Fairness
13. Fellowship
14. Leadership

The question may be asked why these particular appeals were selected and not others. The answer is that they seem to be the ends of Christian living. They are also usable terms for the speaker in the church. Obviously, no Christian psychologist has ever yet said the last word on what causes people to act and react as they do; that is an age-old riddle and will probably keep the keenest thinkers pondering throughout the ages. Other appeals could be named which are both usable and Christian, but this list will serve as a summary of the main rewards of the Christian life.

Love, joy, rest, the worship of God, and others could have been included,

but each of these can be absorbed into one of those listed above. Love, for instance, could be listed as a separate appeal since to many people it is the most inclusive goal of Christian living. To others, however, love is a means to an end, and means are not basic appeals. It is doubtful whether people love for the sake of loving, either God or man, in spite of the much sentimental talk about this great emotion in many of our Protestant churches. Rather, people love each other and God for the sense of well-being it brings them.

In a study of religious motivation conducted by Professor Charles W. Braden of Northwestern University, love as such is not listed as a source of religious motivation. "Love for the beautiful" is named and ranks 45th in importance. "Impels me to altruism" is also listed and ranks 51st.†

When love is used as an appeal, the speaker should have in mind the object of the love he advocates. He should urge his listeners to love God, or to love people, or to love the beautiful, etc., in order to give concreteness to his speaking and to win a definite response.

All that can be said about love can be said about its antonym, hate. Hate is seldom a Christian appeal, although if it is directed against sin and wrong it can be used as such.

Fear could also be named as a separate appeal, but again fear as such is too vague and negative to be helpful to a speaker. In appealing to fear effectively, a speaker would have to arouse fear of some particular event, condition, place, or person, such as fear of death, fear of sickness, fear of hell, or fear of Russia. And after he had aroused such a fear, wholesome though it be, what has he accomplished? Consider, for example, all this contemporary speaking designed to arouse fear of the atomic bomb. What is it accomplishing? Is it coercing people to be good or forcing nations to cooperate? Some people evidently think so.

In the study of religious motivation referred to previously, fear ranks 65th, or last, in the tabulation of religious motives. Thus, at least, to the selected 2509 persons who answered the questionnaires of the survey, fear ranks last as a motive for religious living. There is a valid place for it, however; and, interestingly enough, many preachers today are appealing to fear as much as preachers did a

(Turn to page 37)

†Charles S. Braden—"Why People Are Religious—A Study in Religious Motivation." The Journal of Bible and Religion, January, 1947, pages 38-45.

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29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
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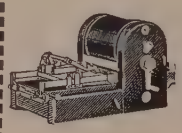

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Stop Competition With the Schools

Have You Solved This Problem in Your Community?

*by Harry M. Savacool**

MRS. JONES, counselor of the Young People's Society is trying to arrange a time for a meeting of the planning committee to plan the first unit of the new year. "How about Monday evening?" she asks hopefully.

"Oh, Mrs. Jones, we can't come Monday night," bursts forth a group of girls, "that's the night our Girls' Chorus rehearses at the high school. We have to rehearse Monday, Wednesday, and Friday nights this week to get ready for the big Christmas musical."

"Well, how about Tuesday or Thursday nights?" asks Mrs. Jones.

"Basketball nights!" choruses a whole group of voices, "everybody goes to the games this year, you know. We are third in the league and every game is so exciting."

"Perhaps we can do it in the afternoon," suggests Mrs. Jones doubtfully, thinking of her own pressing household duties. "How about Monday afternoon?"

"Can't make it Monday afternoon," said the president, "Sue, and Jane, and I are in the Home Making Club, and that meets every Monday after school."

"Could you come Tuesday?" suggests the harassed Mrs. Jones.

"Oh, Mrs. Jones," comes the chorus in reply, "that afternoon we have the big pep meeting for the Millerton game on Tuesday night."

"And Wednesday?" hazards Mrs. Jones.

"Well, perhaps the girls can come on Wednesday afternoon," says Carl, "but the boys have to meet to arrange the stage and scenery for the school Christmas play."

So, on and on it goes, this same scene, or a very similar one, all over the nation. It is not only at Christmas but at every season of the year with just a little variation in theme. It is a pressing problem for the churches. How are they to carry on their youth program under the continually increasing pressure of the ever-expanding public school system. Not so many years ago the public schools began a program of expansion with the aim of ministering to all of life, except the strictly religious. The public school seeks to be the center of the community life. In its efforts to achieve this place the schools have organized a multiplicity of new activities. School is no longer over at 3:30 or 4 p.m. The multiplicity of orchestras, choirs, choruses, athletic events and organizations, and clubs of every sort meets after school, evenings, and even on Saturdays. It is only a matter of time until Sundays will be included. It is far harder to make a date for a church activity for a group of high school youth than for a group of business men.

This situation has had two bad effects upon the church youth work. The first one, touched on above, is the difficulty the church has in finding any time in the crowded school schedule of its youth to carry on any church youth program. The youth covet the honor of being in school orchestras, choirs, plays, etc. It is nothing unusual for school authorities to pull key people out of an important church activity by a threat to remove them from the orchestra, band, choir or other coveted position if they do not attend a rehearsal or some other event. The average church in preparing a youth program never knows when its best helpers may be taken out, even at the last moment, for a school event. This competition has made it practically impossible for some churches to secure the time of their own youth to observe the great religious festivals, such as Christmas and Easter. Some schools have practically taken over the observance of Christmas and reduced it to a secular level.

The second bad effect of the expansion of the public school into a community center is that it becomes to the youth the complete center of their lives. The church is pushed out into the fringe of interest. This is another step in the secularization of life and a particularly serious one because it begins with the children and youth.

While we blame the public schools for their desire to expand and expand without limit and to take over the whole community life we must not forget that we of the churches are also to blame. Our multitudinous divisions into small religious groups puts us at a disadvantage. In a town of five thousand people there will be one high school

(Turn to page 28)

*Minister, Methodist Church, Owego, New York.

Editorials

(From page 7)

His Preacher Accepts Discounts

MY host for the day had one peeve against preachers—it even included his own pastor. He had found that ministers receive discounts. The local department stores gave them ten per cent off on all purchases. Some times a physician contributes his services to parsonage families. Preachers may travel at special clergy rates.

Because I am not in the pastorate, the discussion was one I did not care to debate so I turned the conversation to automobiles.

"I wish that I could own a car like this," I said as I admired its great power and speed.

He smiled.

"It really did not cost me more than you paid for your car. You see, our company buys cars by fleets. We executives are permitted to put our own orders in at the company price. We get a big saving in that way."

That seemed to settle that for him but I still had my lighter car. We stopped for gasoline. I noticed that he turned in a credit card.

"I carry a Texaco credit card," I said. "It is very convenient. Saves carrying much currency along the road."

"Mine is more convenient," he replied. "You see, I get two cents off on the price of each gallon. That goes back a long time. I used to run a garage and I still have an interest in it. I travel so much that it pays to keep that business interest just for the saving in gas."

On the return trip my friend, learning that my family was out of the city, insisted that I have dinner at his house.

"I want you to see my new television set. It's a honey."

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"We thought we would wait until there was colored television," said the lady of the house. "But my cousin at Twin Falls insisted that we take this one. At the discount offered it was irresistible. We have never been sorry."

* * *

"Just as I was telling Mr. Leach today," said my host as we sat before the open fire place, "we have a wonderful preacher. I just wish that he would be a little more independent, a little more courageous. I never liked the idea of the minister taking discounts. It seems almost like living by subsidy."

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Stop Competition With the Schools

(From page 26)

and perhaps as many as ten churches. The effect upon the youth is very serious. The school is large and well-appointed. All of the youth are there. The churches are often small and poorly equipped. Only a small part of the youth group are in any one church. The youth of the school must go their various ways to a half-dozen or more churches. It is no wonder that the public school leaders in some instances consider the church groups as beneath their notice. If a school administration did want to cooperate, and some of them do, it would have a hard time finding who to work with.

Still more serious is the fact that in spite of our multiplicity of churches and church organizations there are many youth that none of us reach. When we criticize the schools for their expansion they are quick to remind us that there is a great mass of people untouched by any church and that since the church does not reach them with a religious program the schools must reach them with the best of secular culture and recreation.

The question is what can we of the churches do about this situation. The first thing we must do, if we are to work with youth at all, is to get a reasonable amount of their time for our church work. If the churches of the community will act together on this it can be done. Where there is an organization of pastors of a local church council it should take this matter up and act upon it. It might be wise to select two afternoons and evenings a week which the churches would like for their work. When the churches are agreed they can appoint a delegation to wait upon the school officials with their request and press hard for an agreement that the school activities end when school is dismissed on those days, or some other days more mutually agreeable. If the school superintendent and principals are not willing to cooperate there would be nothing wrong in going to the school board itself. In most instances the effort will succeed without any such extreme measures.

It will then take continual vigilance to see that the agreement is lived up to. The pastors and churches should agree to act only as a unit on this matter. If they do not they will be appealed to as individuals to give way in this special case and that until the whole plan will break down.

The other problem of keeping the public school from becoming the exclusive center of the life of the youth is harder to deal with. We must make the church youth program as interesting and vital as possible so that it will win the youth. That, however, is only a partial solution. The solution is to lead the youth at any early age to such a sincere commitment of their lives to Christ that his church will have their first loyalty. There is little use in arranging with the schools for clear dates and setting up a religious program for youth if we do not have a group of youth who have accepted the Christian way of life.

There is no real conflict between the public schools and the churches when each stays in its proper field. The present difficulty is caused by certain ambitious educators who very naturally desire to extend the field and influence of their work. This expansion is typical of the present tendency of government to take over and regulate all of life. The church must resist this tendency towards complete public control and guidance.

Behaving Like Ordinary Men

A Radio Sermon

*by Edward Bragg**

Are you not behaving like ordinary men?—1. Corinthians, 3. (Moffatt)

THERE is a sense, of course, in which all men, Christian and non-Christian, must behave alike. Ordinary men—meaning non-Christians, those who have not committed themselves to Christ—must eat and work and sleep. So, too, must Christians. Christians are not of a different order physically. They are not angels or gods, consequently if you saw two men working in their gardens, or making a boat or building a house, you would not be able to tell by just looking at them whether one was a Christian and the other a pagan, or whether both were pagans or both were Christians.

Moreover, there is another sense in which it is desirable that Christians should behave like ordinary men. Was not Jesus behaving like an ordinary man when he attended the wedding feast in Cana of Galilee? Or when he associated himself with publicans and sinners? Indeed, he so behaved like an honest-to-goodness ordinary person that the scribes and Pharisees, the ones who really did think they were different, extraordinary, superior, almost not of this world, criticized him and had nasty things to say about him.

Christians today, I fear, are sometimes in danger of assuming the role of the scribes and Pharisees. Some really do believe they are superior and act as if all humanness has gone out of them. It is rather pathetic and a caricature of Christianity as we have it in the gospels.

At a recent ordination service in our local Cathedral, the preacher, in the ordination sermon, reminded the laity that they must not degrade the priesthood by inflicting on them such worldly acts as organizing dances for the raising of money, and other things, which the laity could themselves do. Priests were ordained to offer sacrifices—to offer them to the throne of the Father for the eternal salvation of all.

If the preacher had claimed that the priests were too busy to bother about bazaars and efforts, or that their time was taken up organizing ways and means of raising money, their own work would suffer, their sermons would not be as good, their visits to the sick, infirmed and aged would not be as frequent, I could understand him and fully agree with him. But when he makes a distinction between laity and clergy—the laity as of a worldly order and the clergy of a heavenly—he is making a false and dangerous differentiation. If this point of view is emphasized and insisted upon it would not be long before the clergy came to be regarded as gods which, of course, they are not and never will be. Once Paul and Barnabas were regarded as gods. The people said: "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius. . . ." We read that when the apostles heard of it, "they rent their clothes and ran in among the people crying out and saying, 'Sirs, why do these things? We also are men of like passions with you. . . .'" Quite so.

"I like that parson," said someone to me recently about a minister friend of mine, "because he is so human." Yes, it is a fine thing to have human parsons, men who are not afraid to identify themselves with their people; men who do not think it undignified to soil their hands; men who can go to a party and enjoy it and not sit off in a corner alone as if they were just tolerating it; men who have a sense of humor and can appreciate a good joke—and tell one, too.

But if human parsons are desirable, so also are human Christians. Christianity won't suffer because those who profess it take their part in the daily round and common task; play and laugh, and believe and act as if this world is not exclusively a "vale of sin and woe," but a place which can be enjoyed because it was made by God.

What did Paul mean when he wrote to the Corinthian Christians the words of our text? "Are you not behaving like ordinary men?" Paul was definitely disturbed that the Christians there were not different from their heathen and pagan neighbors. For, as we have seen, whilst Christians in certain respects must behave like ordinary men, there are, as we shall see, decidedly other respects in which they must not.

(Turn to next page)

*Minister of the Canadian Presbyterian Church and Missionary to the East Indians in British Guiana.

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Behaving Like Ordinary Men

(From page 29)

The Corinthian Christians were behaving like ordinary men because there were envyings, strife and divisions among them. There was jealousy and quarrelling in their midst. And if we read the chapter we will find the cause. Instead of building upon Christ as the foundation of their new faith, they had been building upon men. Instead of glorying in Christ they were glorying in men. Some said: "We are of Paul," others boasted: "We are of Apollos." And some claimed they belonged to Peter. And you had denominationalism beginning to raise its ugly head.

Rowland Hill, outstanding English cleric of the 18th century, was a preacher of very decided views, but as his biographer says: "His whole career is a splendid protest against the bigotry by which too many estimable Christians have restricted their usefulness and brought discredit upon the cause of God." With regard to the walls which separated the different denominations, Hill once said: "I do not wish such partitions destroyed, but only lowered a little, that we may shake hands a little easier over them."

And once he wrote an epitaph, but unfortunately it was too premature, for religious bigotry did not end in the 18th century; it is still with us in places, yet I quote the lines because one day we hope they will be true:

Here lies old Bigotry, abhorred
By all that love our common Lord;
No more his influence shall prove
The torment of the sons of love.

We celebrate with holy mirth
This monster's death, of hellish birth;
Ne'er may his hateful influence rise
Again to blast our sacred joys.

Glory to God, we now are one,
United to our Head alone;
With undivided hearts we praise
Our God, for His uniting grace.

Let names, and sects, and parties fall,
Let Jesus Christ be all in all;
Thus, like Thy saints above, shall we
Be one with each, as one with Thee.

Thanks be to God, there are signs of Rowland Hill's epitaph becoming true in our time. Dr. Bonnell, minister of Fifth Avenue Presbyterian Church, New York, stated not long ago: "Never was I more hopeful of the future of Protestantism in this nation and in the world than I am today. We are mustering our forces; we are closing our ranks; we are preparing for a great advance of God's kingdom." Yes, it is true, the overcoming of denominational divisions is now a marked trend in world Christianity. The First World Assembly of the World Council of Churches of August, 1948, is glorious evidence of it. Representatives of about 150 various bodies or communions were present. According to those who were there, the high point of the assembly was the communion service of which it has been said that it was, without doubt, "the most universally inclusive celebration of the central Christian sacrament ever held." One American high-churchman remarked afterwards: "When I came out from that service, in which to my surprise I found myself able to take part, some things I had thought impossible seemed possible, and some things I have thought essential seemed non-essential." At that Council there was no striving after uniformity. It is a fellowship frankly accepting diversity. And, surely, there can be unity without uniformity. And it is to that unity of believers that all believers must work and pray.

Among the saints on earth
Let mutual love be found—
Heirs of the same inheritance
With mutual blessings crowned.

Let envy and ill-will
Be banished far away;
And all in Christian bonds unite,
Who the same Lord obey.

Thus will the church below
Resemble that above,
Where no discordant sounds are heard,
But all is peace and love.

Our text, then, is an admonition against religious rivalry and wrangling. But it can mean more to us than that.

Are we not behaving like ordinary men when we hate our enemies and love only our neighbors? Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, *what do ye more than others?* "What do ye more than others?" That is a very searching question. It is put to Christians. It

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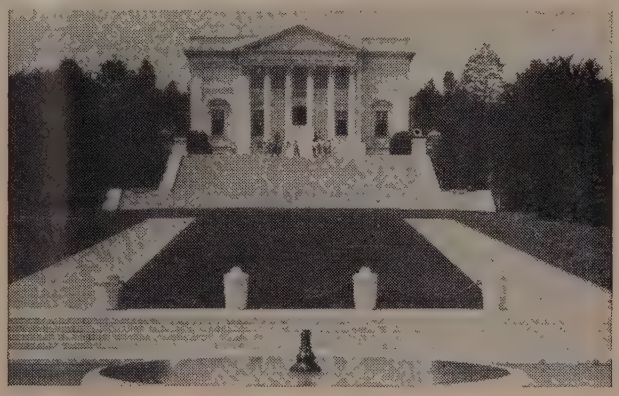

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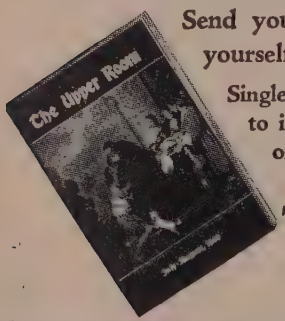

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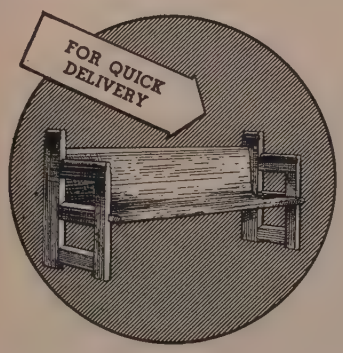

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is expected that Christians will not behave as ordinary men because they will have more tolerance, more generosity, more magnanimity, much more of the forgiving spirit. "How oft," asks Peter, "shall my brother sin against me, and I forgive him? Till seven times?" Jesus said: "I say not unto thee, until seven times, but until seventy times seven."

Again, are we not behaving like ordinary men when we give so much of our time and thought to material things—food, clothing, and the like, as if these things were all that mattered? Christians should be more concerned about the kingdom of God and his righteousness, and should not be overanxious about the things which take up most of the time and thought of the Gentiles. And are we not behaving like ordinary men when we seek power, prestige, position and possessions? Were not the disciples manifesting their "ordinariness" when there was strife among them as to which of them should be accounted the greatest? I remember hearing of a lady's disappointment and disgust when her son told her that he had decided to enter the ministry. She had more grandiose plans for him. She wanted him to be somebody in the world. But nothing could turn the boy from his intent. He was going to be a minister. "Well," she said, exasperatedly, "if you *must* be a minister, try to be a bishop."

Dr. Elton Trueblood reminds us that there are two and a half millions in higher education in the United States but, from his wide knowledge and experience, the majority of them are not interested in the meaning of life. They are only interested in getting a good job and the latest car. As Christians, it would be well to ask ourselves "What are we interested in? And the answer to that will reveal to us whether we are behaving like ordinary men or not. To think only in material forms and of material ends is often to stoop to shady and mean practices. A Scotsman was asked about a man who was said to be very godly: "Is he as he is described; is he out and out for God?" The answer was: "Well I think he is straight towards God, but he is a wee bit twistical towards men." One can hardly be purely material without at the same time being a wee bit twistical.

One more thought. Over the world today there is a widespread fear. It is because men and women no longer believe in God—the All-Pervading—the God who holds this planet in his hands. People are afraid of life; they have a sense of frustration and despair. This mood is so prevalent that the Christian,

(Turn to page 36)

Vacation at a Bible Conference

*by Milton Thomas**

Mr. Thomas in other years has told of Vacationing on a College Campus and Vacationing at a Camp Meeting. Here he extolls the inspiration of the Bible Conference.

THE morning light shone into my cabin window. I arose quietly from my twin bed so as not to disturb Mrs. Thomas or Vivian. Looking out the window I saw the tent where Joseph was asleep. Hurriedly dressing I stepped outside. The dewy freshness was over the whole mountainside. I saw the tent colony, the rows of attractive cabins, the low dormitory at the foot of the hill and the nearby "rec"-reation hall. The early morning sunlight was filtering through the shade trees and playing over the open spaces.

I found my way to the nearby common room for men for my toilet and had almost finished shaving when a brother pastor whom I had met a few days before entered. We enjoyed the conventional shop-talk as we tarried a while after shaving. Back at the cabin I picked up a book on prayer I had planned for vacation reading and made my way to the vicinity of the dining hall where I seated myself near the scattered trees. Waitresses were coming to the building in twos and threes. They all spoke friendly greetings, but I had the lot mostly to myself as I digested a chapter on prayer and meditated on its meaning for me.

Before long the guests were arriving and the breakfast bell rang. The crowd sang a hymn or gospel song as we entered the hall. Breakfast over, I made my way up the steep short-cut to the mountain top. To my left was the conference auditorium, to my right the Young People's Building. Here some of us gathered for the class in Christian journalism. This class, taught by a popular Christian magazine editor and college professor, had been one of the deciding factors in my coming to the Bible Conference.

The class over we vacated the building, that is when we had been using it, for often we met outside in a friendly circle. Joseph and Vivian with a group of children entered the Youth Building for their morning of Vacation Bible School. On the way down the hill I met Mrs. Thomas who was climbing the mountain to attend the missionary meeting in the auditorium. This was missionary week at the Bible Conference. I was unconventional enough to skip these morning meetings and devote the time to writing for the workshop in the early evening. These compositions received the friendly criticism of teacher and class.

Dinner came at noon and then an afternoon left free for rest and recreation. There were the usual games provided by a director of recreation and occasionally a trip to a nearby lake for swimming. A group of boys were playing soft ball. There was also badminton and even games I could not name. As the afternoon came to a close there were shower baths and dressing for supper.

In the evening there was a stirring address by a missionary on furlough and a film of missionary pictures in an all-conference worship assembly. The benediction said, some of the folks tarried to look over the curios but most of the young people found their way to the "rec" hall for refreshments and ping-pong or shuffleboard. The bookstore had its share of visitors looking for the writings of the speakers of other popular books of religion. Pleasant greetings or longer conversations were exchanged between new friends or between those who were renewing friendships of other conferences. When the evening had passed each of us found his way to his tent or cabin where warm covers provided comfort in the mountain coolness as he dropped off to sleep — the end of a perfect day.

Our vacation last summer took us to two Bible Conferences: the one described above and one other. These two conferences represented the opposites in physical features and entertainment. One was older and had the best of physical equipment while the other was "rough and ready," was newer in development and had not reached the finish that comes with maturity. This was reflected in board, in administration, and in appearance of the grounds. This second, however, has the reputation of being the most inexpensive place to spend a vacation. The other features and the fellowship of a Bible Conference were the same.

I mentioned the Vacation Bible School program and our children. Bible Con-

(Turn to page 37)

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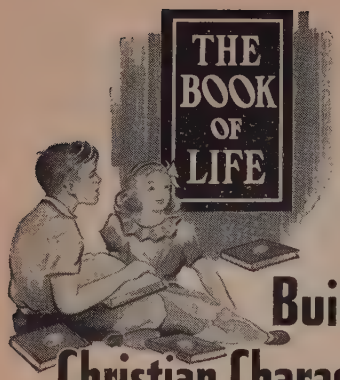

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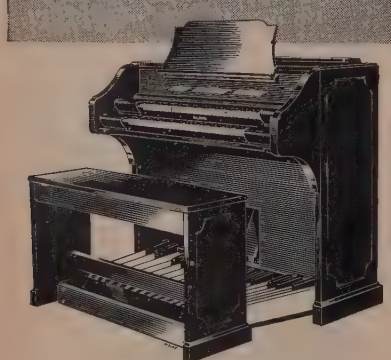

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Harold F. Carr

The Roots of Preaching

Suggestions for Creative Preaching

*by Harold F. Carr**

THE VERY ARGUMENTS we use with youth to show them that experience counts could be turned around to show why we should listen to youth. "Older people," we say, "have faced failure and know what opposition is." By the same token youth may have courage to say what they think because they haven't been beaten. It is usually considered that Mark was a younger disciple. Read Mark 9:36 — "And he took a little child . . ." and compare it with the first few verses of Matthew 18 and Luke 9:47-49.

I. REGARDING OUR READING

*The American Mind** edited by Warfel, Gabriel and Williams is a 1564-page volume giving selections from the literature of the United States. Although this book is used in such universities as Yale in undergraduate courses it is full of information for the minister. It could be a sign of the value of talking to students about what books they use and their reading lists for various courses.

Historians at the various universities have told us that there are histories used in schools which would be of more value to ministers than the ones better known to the public.

If we want to help youth the least we can do is to be aware of the wealth they are finding in the universities. To be humble and let them teach us will keep us closer to them.

*American Book Company.

II. IN A MANNER OF SPEAKING

Thomas Jefferson could write with clarity and forcefulness. His shyness kept him from being effective as a public speaker. His voice became husky and inarticulate when raised above the pitch of conversation. Felix Adler said "He is to walk through life with pen in hand."

Lord Charnwood tells how Daniel Webster was nearly a great man. "Above all he was a great orator and one of those rare orators who accomplish a definite task by their oratory."

It was said of Abraham Lincoln that he could produce an effect which the reader of his recorded speeches would hardly believe.

Each minister should study his sermons as they are written and as they are delivered. Today we can hear ourselves without spending much money. Recording devices should help us immeasurably to know how we sound. As to writing — again youth are very helpful. Youth will tell us how our writing is. We have advantages today in checking ourselves.

*Minister, Lakewood Methodist Church, Cleveland, Ohio.

III. A BASIC IDEA

Walter Horton says in *Toward a Reborn Church**, which is a review and forecast of the Ecumenical movement, that we are not able just now to have one united communion service. It is only a hope. "That is," he testifies, "a reminder of the fact that the great universal Messianic banquet is promised only to a reborn Church which has passed through the worst of the world's disorder, and risen triumphant above it, into Christ's New Order. Till the Church is reborn, its unity is only in parts and portions."

Let us notice however that church unity is coming at the grass roots faster than it is at headquarters. One minister said that we can get our heads together quicker than we can get our overheads together. Notice how people who move from one locality to another do not necessarily join a church of the same denomination to which they have belonged. And this is happening at an accelerated rate. How long can we keep up the walls and partitions?

*Harper & Brothers.

IV. THE SUMMER AHEAD— PREACHING

Most of us do not have the nerve to try preaching our best sermons again in our own pulpits. If we would take the number of Sundays we are to preach in our own pulpits between now and September and then start a study of our sermon files we may be able to use our old sermons in a better way than mere repetition.

If we would list the texts, subjects, themes of our sermons we may find that we have some headings such as "The Grace of God," and "How Belief Changes Life." We could take several

of our old sermons under each heading and study them with two questions in mind: "What should I say again?" and "What could I add to these efforts?"

After making these notes we could set forth for the library and determine to read one good book or consult several on each subject.

A new text, fresh illustrations, a clearer statement, a personal testimony, and better balance may result.

V. WALKING WITH THE GREAT

We usually think that we must find some athlete or celebrity who is youthful and daring if we are to appeal to youth. The books about such people are not usually literature. We have a feeling that the incidents played up do not reveal the greatest characteristics of the human being. Even if we like to read them they are not material for the lasting type of commencement addresses.

Could it be true that we think of youth as being very sure of themselves and that we can only appeal to them with success stories and champions? Are not many of our best college students, some of the outstanding athletes too, feeling just a bit lonely and out of place in their day?

If this is true the incidents showing how great men were troubled in their teens and troubled in their twenties and not entirely triumphant in their thirties may be appealing and helpful. Most any biography will provide this material.

VI. A NEW LIGHT

*Contemporary Thinking About Paul —An Anthology** compiled by Thomas S. Kepler, is one of those books a minister must see or he has missed a milepost along the way. The least one should do is to read the preface. One can do that in the bookstore.

Then one should study the outline and make notes. One can borrow the book and do that. Then if you don't buy it your wife has control of the book budget.

What an amazing thing it is to be able to have one of the most careful scholars secure the cooperation of the leading theologians in giving us the best information and insights regarding Paul. More than fifty men offer their help to us.

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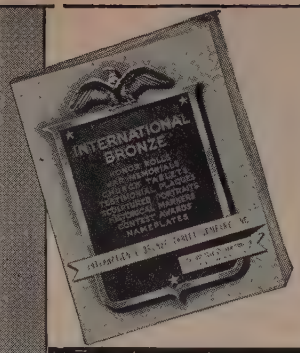

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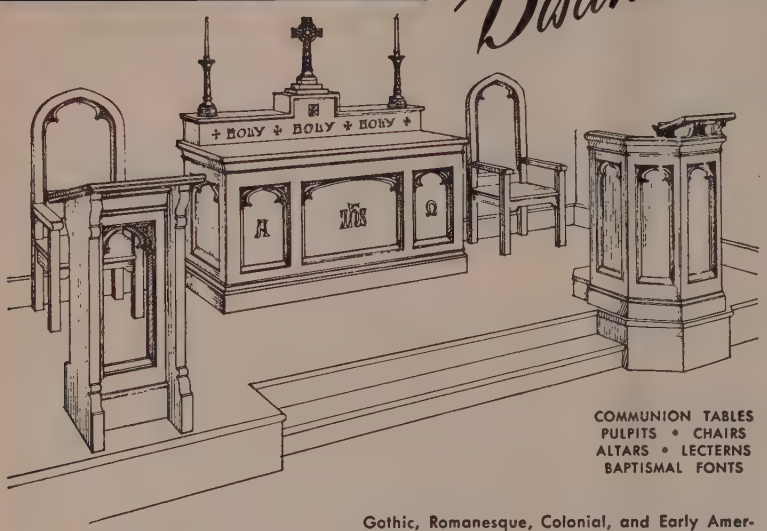

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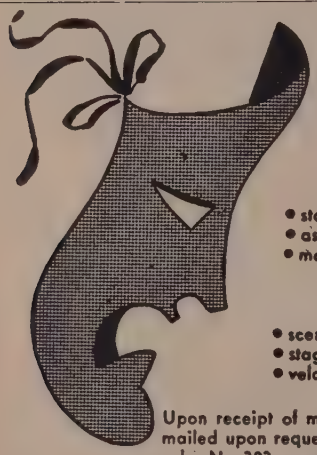

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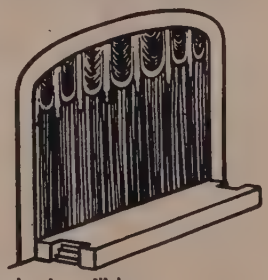

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Behaving Like Ordinary Men

(From page 32)

unless he is very sure of his faith, becomes afraid too. Dr. Frederick Meek of Boston has observed, "There is a fatalism about our deeds, a carelessness about our purpose, and a willingness to forsake the more permanent and irrevocable standard." We are in danger of behaving like ordinary men. And here, as a corrective, I would turn your gaze back to the Christians of the first centuries and see how they lived and triumphed—see how they conquered the Roman world—see their faith in action. Professor Findlay writes: "In the long run neither the theology of the Incarnation and the Atonement, nor the exalted lives, much less the oratorical powers of Christian leaders, won the Roman world; in the days of their most startling success, mass meetings were unknown, there were no church buildings, there was no Sunday; as far as we can tell little open air preaching. It was a great thing that hundreds of men and women were willing to die for their faith, but persecution was spasmodic and local. It was not that Christians were more virtuous than their pagan neighbors—for virtue, except in usually attractive guise, does not make men and women widely popular in a pagan world but rather the reverse—it was that these Christians were not afraid of sickness, poverty, old age and death, while everybody else, however stoical they professed to be, were secretly and shamefacedly afraid. And they were not afraid because on the cross, Jesus, the Son of God, had thrown in his lot with 'poor devils' like themselves.

"To be the friends of the Son of God, so truly and deeply loved by him that he had been willing to die for them, and now lived to be their champion forever, gave them a place in the sun and made them strong enough to face the totalitarian state, and conquer." "This," concludes Professor Findlay, "was the 'good news' which swept through the world then, and would sweep this fear-haunted, machine-riddled world of ours if we Christians were not too sophisticated really to believe in it, and preach it by our lips and in our lives."

This supreme courage will be ours only as we remember that Jesus still lives and is with us every moment of our lives. Because of this there is no need for us to behave like ordinary men, after all.

Why should I fear the darkest hour,
Or tremble at the tempter's power?
Jesus vouchsafes to be my tower.

When creature-comforts fade and die,
Worldings may weep, but why should I?
Jesus still lives, and still is nigh.

Vacation at a Bible Conference

(From Page 33)

ferences are usually family type institutions. While special weeks may be set aside for youth, or for Christian workers in training schools, usually a program is planned for the whole family.

We happened to be attending during missionary week. Missions with its evangelistic implications have a major emphasis at Bible Conferences. These, however, are not usually denominational missions but fundamentalist independent missionary organizations, which though perhaps unknown to most church people, are doing an effective piece of Christian service.

I mentioned the training class in Christian journalism. Such study projects are features of many Bible Conference programs. One popular Bible Conference lists special courses in art, speech, Sunday school methods, music, and journalism. College credits from a regular college are given for the art class. This gives cultural development in addition to the regular features of a conference.

The Bible Conference movement has a theology. And while generalizations may not be absolutely true, this is near enough to say that doctrinally they are fundamentalists of the Calvinistic variety. They are usually Baptist or similar churches as to denominational grouping. Presbyterian groups may run a close second. However exceptions to the above do exist. One executive said that it was almost impossible to find proper leaders outside the Baptist groups. However he had a Presbyterian minister on his program. As far as Methodists were concerned they were just about hopeless. However in the second Conference we attended, a retired Methodist Bishop was on the program. And the "World's Largest Bible Conference" employs conservative leaders of all denominations. An emphasis is given to predictive prophecy in many Conferences.

In contrast to the Camp Meetings, Bible Conferences follow the Baptist or Presbyterian Calvinistic doctrine as over against the Methodist tradition or Arminian theology. Both are usually fundamentalist. As to the higher life, Bible Conferences stress the Victorious Life or Keswick emphasis while Camp Meetings stress Christian Perfection or the holiness emphasis. In fact at one Bible Conference which had purchased the grounds of a Camp Meeting, a man who continued from the Camp Meeting to the Bible Conference confirmed this.

A full-orbed vacation at a Bible Conference is given thorough provision for recreation in the afternoons. No meetings are held at most Conferences. One or more recreational directors are employed, usually active pastors, who assure guests a good time. Where some diversion is lacking provision is made for this play outside—for instance trips to a nearby lake for swimming and arrangements for golf on nearby greens.

I was warned that the particular Bible Conference we attended was aristocratic and "stuck-up" and that I might be snubbed. This was absolutely untrue. While it is natural for friends to gather in mutual groups and such was not absent, I did find a fine Christian fellowship. Many people even went out of their way to be friendly.

The Bible Conference movement is certainly a positive and popular movement in summer Christian circles. It is making a definite contribution in devotion, inspiration, fellowship, training, and in giving just one grand good time.

Spiritual Appeals for Preaching

(From page 25)

century ago, only today it is fear of the atomic bomb instead of fear of hell.

At best the appeal to fear is a negative one. A negative appeal is inadequate when used alone. It needs to be followed by a positive appeal to make it wholy effective and Christian. Fear has some validity, of course, in destroying false loyalties and attitudes, but should be superseded by some great constructive motive. A speaker in the church should never appeal to fear of any kind unless he indicates the way to avoid its consequences. The fear of God is the beginning of wisdom, but it is only the beginning. Doing the will of God is the final consummation and includes the fear of God. Thus for one reason or another, these fourteen appeals were selected as the rewards of our Christian living.

MERGER ISSUE CAUSES DISPUTE AMONG CONGREGATIONALISTS

Elkhart, Indiana (RNS) — Division among Indiana Congregation Christian churches over the question of merger with the Evangelical and Reformed church created an awkward situation at the annual meeting of the Congregational State Conference here.

A faction representing Conference members who are also members of the Committee for the Continuation of the Congregational Christian churches, the group opposed to merger, made nominations from the floor for all Conference offices.

It had been so long since the nominating committee's slate had been challenged that a recess was called to determine a method of voting. After the recess, the anti-merger forces were defeated three to one in each contest.

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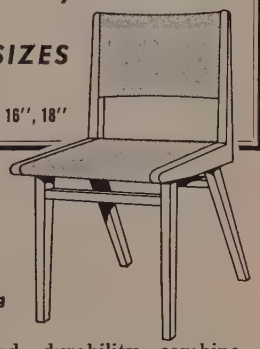

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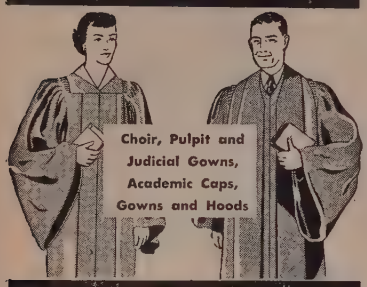

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Factory-Built Churches

Prefabrication Methods Now Offered Churches

*by S. Clements Horsley**

THE building industry is slowly but surely being "industrialized." Parts of the Empire State Building were prefabricated. A high percentage of the new United Nations buildings is being prefabricated. Windows and doors are prefabricated, then the frames, then the panels into which they set, so that a section of wall is set into place as a finished unit. The site labor has merely been transferred to the jig table of the fabricating plant or to the press or other machine that can do the work of men with their hand tools.

This results in better control of both labor and materials, in great standardization, greater accuracy; controlled conditions governing temperature and humidity result in better gluing and painting or enamelling operations. The waste of site-labor and site-operations is cut to a minimum through the use of machines to turn out the component parts in mass production. Even the waste is put to use. Better working conditions in plants or factories mean greater production per man hour. Inclement weather layoffs of site-labor must be paid for without compensation in production. Someone pays because life goes on and workmen must live. Factory production precludes the weather layoffs and with products where there is the market, employment can be on an annual instead of a seasonal basis.

The system described herein is a combination of panels and aligning beams and the system employs a special interlocking edge for aligning and joining panels and beams. Every juncture between panels and panels or between panels and beams is a glued joint in which waterproof resorcinol glue is used, making the joint entirely waterproof, and the pressure between the glued panels at the joints is obtained by the use of Phillips screws, usually driven in on 18-inch centers and at an angle to "snug" up the joint. The joint thus obtained is the strongest joint known to the industry.

The system of construction may be adapted to houses, churches, schools, theatres, or movies, hangars, clinics and hospitals, warehouses, community buildings, commercial buildings and to many industrial and commercial products. Roof spans of twelve, fourteen or sixteen feet are possible with panels of four-inch thickness. The lightweight construction can be borne on smaller concrete walls and practically all footings (spread footings) are eliminated where codes are based on engineering data.

The Church Structure

The framing of the roof of the church is the first problem. It determines the shape of the building; the architectural style is set by the roof. Variations of the "Gothic" roof are infinite as to type of truss and pitch of roof through the use of the laminated "boomerang" type of glued arches. The

*The author is an architect who heads Horsley Structures, Inc., Portland, Oregon, which pioneers in the field of prefabricated buildings. If you wish more information regarding this type of church building, address a request to the author, care of "Church Management."

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design of the arch is determined by the span, the load and the pitch. Arches are made in two sections, joined at the top and anchored at the base on each side of the building. Spans between the arches are determined by the length of the roof panel which is usually twelve feet but may be eight, ten, fourteen or even sixteen feet. No purlins are needed nor is any other roof framing necessary as the roof panels bear the entire ceiling and roof loads with snow load. A roof panel three inches thick by four feet wide by twelve feet long will take any snow load that can be piled on it. Flat roofs on glued-laminated roof trusses are the best and most economical roofs.

The floor may be level or sloped, of wood panels with hardwood surfacing, linoleum or tile or it may be a concrete slab with any of the above surfacings. Wall panels are stressed plywood panels, surfaced with an asbestos fibre filled oil-base paint applied in a thick coat with hand modeled texture or stippled. This coating becomes as hard as stone and wears almost as well, oxidizing to keep the surface fresh and clean. Walls may also be of natural wood: striated plywood, redwood, cedar, walnut or other hardwoods. All panels are finished in the factory with their specific finishing except for final coat (when painted) or touch-up to natural wood surfaces.

Windows

Like the roof, windows are a special problem. Wall panels may be fitted with any of the standard windows of sizes consistent with panel sizes. They may also be adapted to special pointed or "Gothic" type windows or panels may be so spaced as to allow windows as large as ten feet wide by the height of the wall between arches as long as sizes are on four-foot modules plus two feet. All windows which are fabricated within the panels and as part of the panel are set in frames that are flush frames, glued into the frame and to the two surfaces of the panel without other trim or casing. In other words, the usual window frame of not less than

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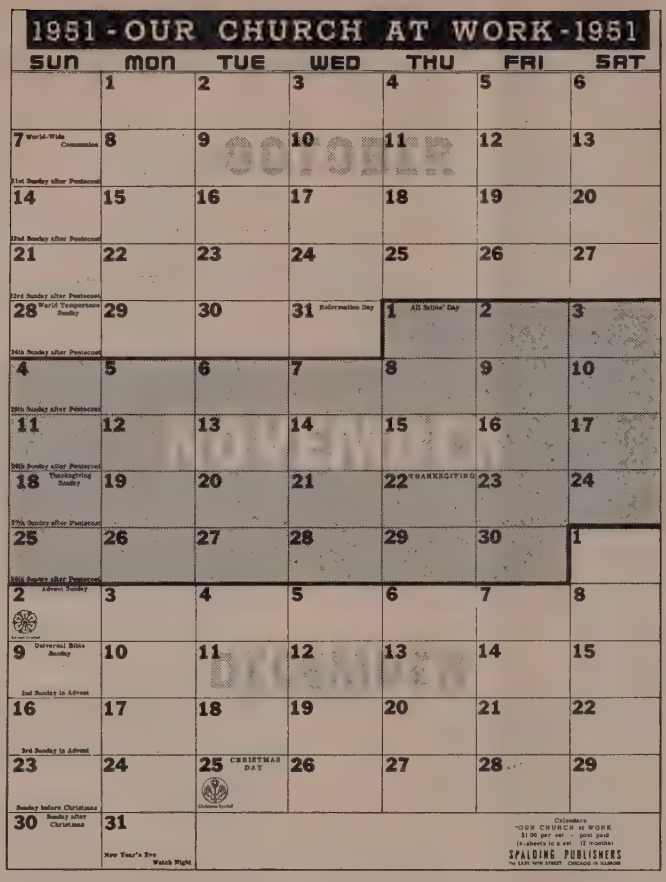
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Many churches have three sets of calendars: one for the pastor and the planning committee to use in working out the local church program; one for the church office where all dates should be cleared and checked; and, a third set for the Church Bulletin board, so that that entire congregation may be kept informed.

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five or six members including trim and casing, is replaced by one glued, rabbeted framing member of the panel. There are no surface-applied trim members to mar the simplicity of the panel construction or interfere with the packaging of the panel for shipping and handling. Where special glass is desired, frames are prepared in the factory for the quick site installation of the glass after the walls are in place.

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General Procedure

A small church is desired for a community. Upon receipt of information consisting of requirements, site survey with location of utilities and including all pertinent information required by an architect, architectural diagrams and sketches are submitted without obligation to the community by the fabricator. Suggestions and changes are made by the committee in charge and the sketches are returned to the fabricator. If the changes can be incorporated into the structure and the requirements be met, revised drawings are returned to the committee with quotation and contract, giving the conditions under which the order is to be taken, when the structural parts will be shipped, weights, cubages and costs, also the conditions under which site erection is supervised and defining the responsibility of the fabricator. If conditions are acceptable, the order is placed. Complete drawings are prepared while the church is being fabricated. Drawings are sent to the committee so that the grading, installation of utilities, foundations and slab may be completed. The fabricator is notified when shipment of the structure is to be made. It is desired that all grading, all drainage, installation of utilities, laying of foundations and concrete, walks, driveways shall all have been completed before the structure is delivered to the job. Workmen then have a clean work area so that dirt and mud need not be tracked into an other-

(Turn to page 42)

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel *

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

A Ministry to Shut-Ins

Here Is a Natural for Record Players, Pictures, And Other Audio-Visual Devices

by Jean Louise Smith †

"HOW can we be useful to our shut-ins?" is a question frequently raised by the adults of every church. The minister, church officials and members charged with responsibility for administration and outreach of the church are particularly concerned with those who, for one reason or another, are confined to their homes or institutions.

One church has pioneered in answering this vital question through the use of a distinctively modern invention and making it a servant of the church. Every Sunday morning at the church service, a wire recording is made of the entire service. One of the elders is responsible for making the recording.

On Sunday afternoon, this elder and two members of his committee play back the recording to determine if it is satsfactory. They do any necessary "editing" and then lay their plans for taking it around to the shut-ins during the week.

The entire procedure is handled by lay people in the church, relieving the minister of the details. Both the laymen in charge of this project and the shut-ins testify to its success. "It is so wonderful," say those forced to confinement, "to hear our own church service."

Another church organized a lay committee, under the direction of the pastor, to assist in contacts with shut-ins. They first inquired of the patients as to what they would especially appreciate. Children, young people, and older people who were blind or who could manage only a limited amount of reading, mentioned that they would like to have someone read to them regularly. Reading at frequent intervals was stressed. Nearly everyone said they would prefer to have one person do all the reading.

"Readers who volunteered were given a brief training period by a church member who was the public speaking teacher in the local high school. She instructed them in such matters as how to read without tiring one's voice, reading so that the listener will not become weary, and other helpful hints.

Some members of the reading committe reported that their shut-ins preferred short stories or articles that could be finished at one sitting, while others liked to listen to the reading of a book which would be continued each time. All readers said that they first found it necessary to study their patient's reading interest and taste. The readers borrowed and returned books for the invalids from the library.

When one elderly shut-in was asked what she missed most by being confined to her room, she replied that she missed meeting new people. "I see the same small group over and over," she said.

Those of us who live normal lives come in constant contact with people whom we are meeting for the first time. These may be casual contacts such as shoe clerks, a seat mate on the bus, or a brief conversation with the librarian. When one becomes ill or incapacitated, all these casual contacts stop and life narrows down to a small group whom one sees over and over again. For a fresh point of view and a renewal of interest, the shut-in needs to meet new people.

*Mrs. Engel may be addressed at Walburg, Texas.

†Wilson College, Chambersburg, Pennsylvania.

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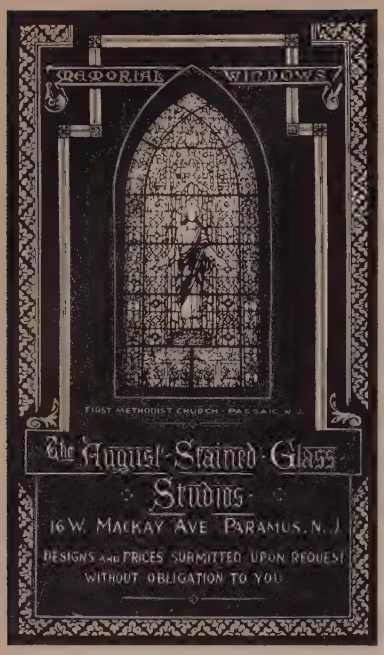
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Adults in the church may arrange new contacts for shut-ins. Care should be given to choose people approximately the same age and with the same general interests and background. However, older people often enjoy meeting young people and many an adult is especially successful with children, so no set rule as to age choice can apply.

A music lover was incapacitated by an accident for many long months. At first her friends were faithful and took turns playing phonograph records daily. But as the weeks wore on, their helpful interest lagged. A member of the family mentioned to the minister that the patient was hearing less and less music. The minister interested one of the adult classes in taking on the project of having someone go to the invalid's home every day to play records.

Such practical projects not only cheer the shut-in and add to the enrichment of his life, but they also feed into the evangelistic program of the church. No church should leave this work with shut-ins entirely to the minister, whose duties are so heavy. Interested adults can greatly assist their pastor by thoughtful service to those of their parish who cannot attend church. Through these services they enlarge and intensify the pastoral out-reach and nurture others in Christian faith.

Factory-Built Churches

(From page 40)

wise clean and finished operation. Unlike conventional construction, the place is not strewn with sawed-off ends of lumber, nails and hazardous pitfalls.

The foundations are checked for levels and dimensions and when approved, erection is started. Erection tools are: ordinary carpenter tools, two heavy mallets or small sledges, stepladders, two power drills, two power screw drivers (Ingersoll-Rand or equal with chuck and bits for Phillips screws), bits to fit brace to drive in Phillips screws, caulking gun with duckbill nozzle, glue cans and brushes and wiping cloths, shovel and broom.

As each panel is ready to set into place, the adjoining edges of panel or beam to which the panel is to be interlocked, are wiped or brushed with waterproof glue. The panels are put together, tapped with a mallet to insure close fit, and the three-inch screws are driven into place along end and side. When walls are up, beams or arches are set into place and screws are driven, anchoring them to walls. Roof panels start at the ridge and are laid perpendicular to the beams, interlocking with glued and screwed joints and each panel is lag-screwed to the beams or arch wth six ¼-inch by 6-inch galvanized lag screws. The roof is waterproof as soon as the panels are in place and the joints are taped. Roofing or shingles may be applied at will.

As soon as the structure is roofed in, work on the interior is started. Painting may start immediately on both interior and exterior as soon as partitions and closets and equipment are all in place. A church of 1600 to 2000 square-foot floor area should be erected in one day by ten men. Installation of equipment and finishing time depends upon the type of equipment, the nature of the finish and the efficiency of the crew. A building should be erected and finished within ten days if the work is organized.

A church seating about two hundred persons plus the choir—approximately 1600 square feet of floor area—will pack into a shipping area of 1828 cubic feet. A small box car, 8 x 8 x 40 feet loaded seven feet high will have a capacity of 2240 cubic feet. A truck that can load 8 feet x 7 feet x 35 feet has shipping cubage capacity of approximately 2000 cubic feet so that one complete church may be shipped on one truck except for plumbing and heating equipment. Weight of church: fifteen tons, plus or minus.

Church offices, Sunday school rooms, social room and kitchen, gymnasium, "Little Theatre" with fully equipped stage or other community or social center requirements are met with the same structural members and all are planned to integrate with the church, making an architecturally homogeneous group.

Architecture which grows out of the *straight thinking* of the church group or of the officials in charge, together with the *straight thinking* of the architect, with both accepting the dictates of functional planning and making use of the industrial - production - processes that are already in our hands doing a good job of production of cars, planes, refrigerators, etc., and with all persons involved willing to recognize at the start that anachronistic ecclesiastical structural forms of the past do not provide the solutions of the present, then and only then can come out of the effort dignified, functional, economical, architectural groups that express the purpose and reason for their creation and give us churches that solve the problems for which they were built.

It is given to mothers to plant the angel in man.—Horace Bushnell

* * *

Revere the mother, cherish the child, protect the family.—Henry van Dyke

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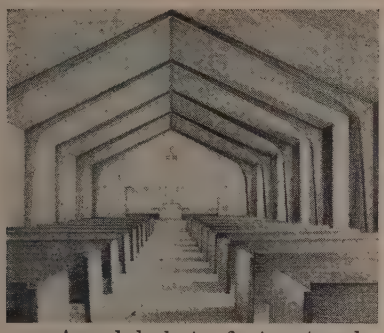

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Biographical Sermon for June

William Ralph Inge—Controversialist

by Thomas H. Warner

Prove all things; hold fast that which is good.—1 Thessalonians 5:21.

WILLIAM RALPH INGE was born June 6, 1860. No information about his boyhood and education seems to be available. He became a popular writer dealing fearlessly with the problems of the modern world.

In 1905 Dean Inge became vicar of All Saints, London. In 1907 he became professor of Divinity at Cambridge. In 1911 he was made dean of St. Paul's, London.

A writer draws this portrait of Dean Inge. "When you agree with him he goes down like milk and when you disagree with him the ginger is gloriously hot in the mouth. His insults have a flavor that makes you lap them up with gusto, and before you have time to be angry for his savage assaults on your pet enthusiasms you have forgiven him for some smashing blow that he struck at your pet aversion."

"In thought and appearance alike he has the quality of loneliness and abstraction. He enters the pulpit and reads his sermon as if he were unaware of his surroundings, and of the rattle of his own shrapnel; he sits at the table as if he had shot the albatross and was hag-ridden by the terrific memory; he walks the street like a man in a dream, twitching with the agonies of his own nightmare."

Writing on democracy, Dean Inge says: "But as a matter of fact democracy is neither an attribute of the Deity nor a method of therapeutics. It is the name of an experiment in government. During the war we said we were fighting to make the world safe for democracy. That was a lump of sugar for the American eagle, and, fortunately for us, he swallowed it. At present most of the world seems to have made up its mind that democracy is not safe for itself."

Dean Inge is critical of Socialism. "As for the notion of abolishing private gain, I will only make one obvious remark. If you destroy the chief motives which induce people to work hard, namely, the desire to improve their own position, and still more to give their children a good start in the world, . . . the majority will work badly, and a considerable number will refuse to work at all unless someone stands over them with a whip or some equivalent. As Herbert Spencer said, 'Socialism would mean slavery, and the slavery would not be mild.'"

Dean Inge says there are two great factors in our modern civilization. One is industrialism and the growth of applied science; the other is the scientific faith.

"Again, although science is for the most part agnostic about the existence of a personal God, it is positive in rejecting much that has been falsely taught and believed about God. God is, at any rate, not a capricious and cruel Oriental sultan, nor a magnified schoolmaster, nor the head of a clerical profession. The abandonment of miracle, as a fact of present-day experi-

(Turn to page 50)

NEW BOOKS

Jesus Christ

The Light of the World by Grenville Cooke. The Bobbs-Merrill Company. 470 pages. $3.95.

Sub-titled, "A Reconstruction and Interpretation of the Life of Christ," this book presents a reverent, accurate, and complete account of the gospel story. The author is Vicar of Cransley, a town in the Midlands of England, and according to the publishers he was engaged for seven years in writing this book. What he contributes out of his study and imagination is to fill in the background of the miracles and the discourses and tie together the unrelated incidents of the gospels into a consecutive story. The author invents no new incidents and, except for "Young John," creates no new characters, but with a richness of detail he amplifies the familiar incidents and rounds out the well known characters. No attempt is made to explain the miracles: they are described and accepted simply as supernatural events.

Readers will differ in their acceptance of the settings that are given for the discourses of Jesus, but all will find that the discourses take on new meaning in these related settings. For example: out of Jesus' relationship with Zaccheus develop two stories—that of the Unjust Steward and that of the Pharisee and the Publican; and the saying about the narrow gate and the broad way comes up when Jesus starts from Jericho and faces two roads—a broad downhill road to Galilee and escape and a narrow, tortuous road leading uphill to Jerusalem. We may not agree with the interpretation of the rejection at Samaria as the refusal to accept a mission which Jesus attempted there, but we must agree that it makes a vivid picture with the head man and the village drawn up to hear him and then turning in anger because of an imagined insult. The sequel is tragic and unforgettable as one of the Samaritans becomes a "would be disciple," once putting his hand to the plow and then looking back.

The one character created by imagination is "Young John," the Beloved Disciple, a resident of Jerusalem and intimate friend of Jesus. The suggestion that the Witness behind the Fourth Gospel was a Jerusalem resident has been made before (note Garvie, *The Beloved Disciple*), but in places it becomes awkward to introduce him as an extra disciple. If he was so intimate with Jesus, why was he not one of the Twelve? If the eleven Galileans were suspicious of Judas, the one Judean, what must have been their attitude toward this Judean who was so frequently with Jesus and who took the place nearest him at the Last Supper? These questions point to one major criticism of the book: the author errs in being too inclusive and not sufficiently critical in his use of material. To take a trivial example: in describing the death of Judas the combination of Acts with Matthew is effected by having the rope break so that Judas is both hanged and disemboweled. The Johannine and Synoptic chronologies are combined as well as they can be, but the result is some confusion as to when events took place and a general lack of order in the development of attitudes toward Jesus. The author's point of view is more Johannine than Synoptic, even to the extent of using the term "Jews" to designate the enemies of Jesus.

We are presented with so many books on the life of Jesus that comparisons are unavoidable. This book deserves to be more widely read than *The Greatest Story Ever Told*, for it presents a more adequate and fair picture of Jesus. In its inclusive treatment and its general tone it bears a resemblance to *The Days of His Flesh* by David Smith, although it is entirely lacking in scholarly apparatus. It should prove a very useful book for the general reader who wants a first introduction to Jesus, for the mature Christian who wants to refresh his memory and stimulate his thinking about Jesus, and for the preacher who wants new insights on how Jesus might have said and done things.

W. R. L.

Great Moments in the Life of Christ by Charles M. Laymon. The Upper Room. 48 pages. Fifteen cents; eight copies for one dollar.

The publishers of the devotional publication *The Upper Room* have come nearer to perfecting the distribution of attractive religious literature at low cost than any other publisher of our day. This paper bound booklet is a good example. The author is the dean of Scarritt College, Nashville, Tennessee. He does not give us a life of Jesus but gives twelve studies on great moments in his life. These start with his baptism by John, include the call of the disciples, the parable of the sower and other important moments ending with "He goeth before you," a post-resurrection scene. The book is paper covered. It carries a two-color cover which has the picture of the head of Christ from Hofmann's "Christ and the Rich Young Ruler." At a price of eight copies for a dollar the thoughtful minister will find many opportunities to distribute this where it will bear fruit.

W. H. L.

The Bible

The Student's Commentary on the Holy Scriptures by George Williams. Kregel Publications. 1058 pages. $8.50.

In the forefront of The Pilgrim's Progress three places stand out in sharp focus: the Wicket Gate, the House of the Interpreter, and the Hill of the Cross. A proper understanding of these prominent features is necessary to a full appreciation of Bunyan's immortal allegory. Get at the idea undergirding each, and its importance is definitely seen. At the Wicket Gate the soul makes its great decision. In the Interpreter's House come the guidance and illumination of the Holy Spirit. At the Cross full redemption is found. If it be true that the church has reared a generation of spiritual illiterates; if Christian people plead for knowledge to add to their faith; then it is high time for the church to become again the House of the Interpreter. "But," says John Augustus Ernesti, in 1761, "as all interpretation is difficult, requiring learning, judgment, and diligence, and often a certain natural sagacity, so the interpretation of the Scriptures is, on many accounts, particularly difficult. This has been acknowledged by the most learned men, and is sufficiently proved by the wonderful scarceness of good interpreters."

The Student's Commentary on the Holy Scriptures, by George Williams, can squarely meet the above tests. Its style is inviting, the thoughts clear and compact. On almost every one of its 1058 pages will be found interesting and instructive and fresh material for composing sermons and teaching outlines for preachers, teachers and all Christian workers. Difficult and obscure passages and seeming contradictions are explained. He is devoutly loyal to the Virgin Birth, the Deity, the Atonement and Bodily Resurrection of Christ; to the inspiration, authority and integrity of the Holy Scriptures; to the Second Coming of the Lord; and to the doom of the impenitent.

The author, George Williams, was born in Dublin, Ireland, in the year 1850. His life history reads as one of the heroes of the faith. Three editions of this work have been issued in the British Isles, and this fourth edition is the first printing in this country. No expense has been spared to have the make-up of this volume both attractive and durable.

D. R. F.

Let's Read the Bible by Kenneth Clinton. The Macmillan Company. 149 pages. $2.00.

After a general introduction on reading the Bible, Mr. Clinton shows how we can come to understand it by examining

first its beauty spots and then some of its life experiences. He writes about the questions the Bible asks and something of the meaning the Bible portrays. One large chapter concerns reading with a purpose for one's own meditation or for use in various groups. But the heart of the book is in the final chapter on "Home Assets for Christian Living." Here he is quite practical in pointing out how a family together can become acquainted with the Bible.

This book is full of suggestions and helps for parents and church school teachers. It will not be of much value to ministers except in suggesting helps to his parishioners, but it does open up parts of the Bible for lay people.

H. W. F.

The Great Redemption. A Living Commentary on Paul's Epistle to the Romans, by Chester Warren Quimby. The Macmillan Company. 213 pages. $2.50.

To write a commentary on *Romans* in modern, non-technical and popular language is no easy task. But Professor Quimby has well succeeded in doing this and in achieving the purpose of this study which is to make the Epistle "come alive and walk abroad today." He uses numerous homely, down-to-earth illustrations to make Paul's thought both intelligible and applicable to the contemporary common reader. While noting the peril of either Calvinizing or modernizing Paul, he affirms "It is not Paul who is outdated. It is we who are behind the times." The message of the volume is warmly evangelical.

The first chapter of the book is entitled "Westward Ho" and contains a brief summary of Paul's missionary journeys up to the writing of *Romans* and also a somewhat unconventional synopsis of the Epistle itself. In the second chapter there is a vivid and detailed description of the Rome of Paul's day. The remainder of the book is devoted to a careful study and exposition of the message of the Epistle. Thus, the titles of the succeeding chapters are: The Helpless Plight of Man, The Wrath of God, The Good News of God, The Benefits of the Great Redemption, The Problem of the Unredeemed and The Christian's Daily Life. There are some helpful notes and a brief bibliography at the end of the book.

Several of Paul's basic ideas receive fresh and illuminating definitions in this book. For example, the divine wrath is defined as "the holiness of God in action against all evil," faith is "our capacity to respond to God's offer through Christ to rescue us from our sin and restore us to our noblest manhood," God is "not only the Heavenly Father, he is also the Supreme Enforcement Officer."

This volume is easy reading, contains few footnotes and is unencumbered with the heavy language of technical scholarship and exegesis. Excepting the synopsis in the first chapter and one or two other references, the author omits chapter and verse numbers when he quotes or paraphrases from the Epistle. This practice may make the book more readable for some; others may find it a drawback. All in all, however, this is a rewarding and stimulating interpretation of **Romans** and should prove valuable for the minister attempting a series of doctrinal sermons based on the Epistle or for the thoughtful layman in search of a clarifying exposition of the ideas of Paul.

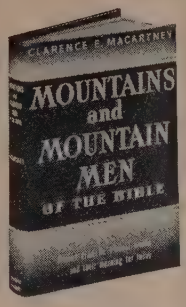
The author of this volume has had wide experience as a preacher and college professor. He is now a member of the faculty of Cornell College, Mount Vernon, Iowa.

J. C. P.

The Epistle of Paul to the Thessalonians by William Neil. Harper & Brothers. 204 pages. $2.75.

This is the last volume in the Moffatt New Testament Commentary. The same in format as all the others, it completes what is perhaps the finest commentary we have on the New Testament. Dr. Neil is a lecturer in Biblical Studies at Kings College, Aberdeen.

• **MOUNTAINS** *and* **MOUNTAIN MEN** *of the Bible*



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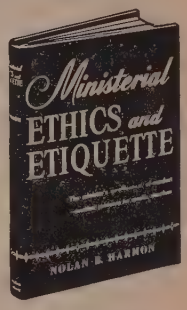

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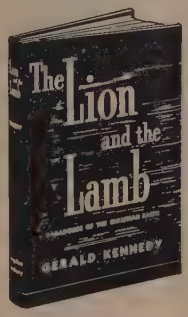

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H. W. F.

Hark to the Trumpet by Joseph M. Gettys. John Knox Press. 195 pages. $2.50.

Here is a book that stimulates faith and issues a challenge for today. In it the author has analyzed the messages of the Old Testament prophets from the standpoint of certain key ideas they set forth, and has made applications for present-day living.

The topics of the chapters constitute a bunch of keys which open specific areas of thought-provoking study as they are developed. For instance, the subject of chapter four is "A Moral Universe—the Key to the Destiny of the Nations" and that of chapter five, "The Transformation of the Individual —the Key to the World Problem."

The book should appeal to those who are quite familiar with the Prophets. Indeed, a comprehensive knowledge of the Prophetical Books is almost a prerequisite for the enjoyment of this scholarly volume. But, on the other hand, those whose knowledge of the historical backgrounds of Old Testament times is vague will find that chapter one dealing with "The World of the Prophets" is very helpful.

At the close of the book several pages are devoted to a list of well-worded questions for discussion, chapter by chapter. In addition, an appendix gives a comparative, chronological table of the names of the kings of the Old Testament world in relation to the times of the Prophets.

F. J. C.

The Gospel and Modern Thought by Alan Richardson. Oxford University Press. 210 pages. $2.00.

Canon Richardson of Durham, England, has already published several books which have made his name known to students of the Christian faith in this country. His *Preface to Bible Study* probably has had the widest sale. In this volume the title expresses exactly the scope of his endeavor. He believes in the Gospel of the New Testament and he does not consider that its chief message has been invalidated by present-day knowledge. In ten closely reasoned and fully packed chapters he states his defense of the faith. Gifted with clarity of style as well as thought and possessed of an innate sense of order and precision he has three main divisions in each chapter. Let chapter four stand as an example.

IV. "The Witness of the Old Testament to the Truth"
1. "The Old Testament View of God"
2. "Can we believe in a personal God?"
3. "The Fulfillment of the Scriptures"

With a background of brilliant scholarship in his student days and a thorough experience in the practical work of the church the author has much to offer and he provides the reader with a rather rich feast. His book should be read slowly and pondered over, not because it is difficult to understand,

but because it suggests so much. The paper cover advertises that the Canon's book is for "thinking people." That is an accurate claim. Its appeal is more specialized than popular. Particularly for rather doubting and hesitating students it should be a most helpful tonic.

There is a two-page index.

F. F.

Preachers and Preaching

The Ministry edited by J. Richard Spann. Abingdon-Cokesbury Press. 208 pages. $2.00.

This is a symposium in which seventeen ministers provide us with seventeen chapters on various phases of the ministry, all of them based on a recent Annual Conference on Ministerial Training at Evanston, Illinois. In one chapter, that dealing with the minister's home, the author and his wife collaborate. There are three parts to the symposium, five chapters having to do with the minister's prerequisites and six each with his work and personal life.

The whole treatment represents a very high standard of achievement, but it is inevitable that for each reader some chapters will seem more significant than others. This reviewer had three favorites: Paul B. Kern on the minister's qualifications, D. Elton Trueblood on his study and Raimundo de Ovies on his higher compensations. To these might be added a remarkable definition of preaching by Ralph W. Sockman: "Preaching is discourse developed from divine revelation and designed to move men through and toward the divine will."

Three pages of biographical notes at the end list the records of the authors of the chapters.

Ministers, young, middle-aged, old and retired, as well as theological students and others interested in the ministry can find profit in what this book offers.

F. F.

Pastoral Leadership by Andrew Watterson Blackwood. Abingdon-Cokesbury Press. 265 pages. $3.00.

This book would seem to find its best use as a guidebook for a course in pastoral leadership. It is written altogether on the classroom level. It will also find its ministry for new ministers who need to learn quickly church methods and do not choose to rely upon the long experience of trial and error. It is carefully outlined and offers a large bibliography. It falls into two hemispheres: 1. "The pastor as executive," and 2. "The pastor as an organizer." It deals with methods in relationship with committees, boards, meetings, comity with other churches and work with people both inside and out of the church. It is simply written with perhaps too many over-obvious statements. It is a collation of ideas and materials found in Beaven, Leach, Leiffer and others. The author also draws upon his own experiences in the pastorate and classroom teaching.

O. L. I.

Jerusalem

Our Jerusalem An American Family in the Holy City by Bertha Spafford Vester. Doubleday & Company, Inc. 332 pages. $4.00.

From the Chicago Fire in 1871 to the recent Arab-Jewish war in Palestine is a long time and crowded into it are many events and colorful personalities, but that is the scope of these memoirs by the daughter of the founders of Jerusalem's American Colony.

Now that is one story in this book—the work this institution has done for almost 70 years in the Holy City to feed the hungry, care for the sick, house the homeless, bury the dead, nurse the babies, train mothers and serve Christian, Moslem and Jew alike. It has been done in the name of One who taught men earlier in this same land the "inasmuch" of service, but it has at no time been promoted or subsidized by any denominational religious body and therein lies another interesting story in the advance of Christian missions. That, too, is told here.

Along with that humanitarian story of unselfish social service in Jerusalem is another of equal interest, a moving one of an American family distinguished for its faith and courage which sprang from strongly held religious convictions profoundly influenced by their associations with Dwight L. Moody and others of that era of American Christian evangelism.

Whoever has sung in his own hour of trial "It is well, it is well with my soul," will want to read this daughter's account of how her father, Horatio Gates Spafford, came to write this beloved hymn, "the fruit of anguish victoriously overcome."

Tragedy early marked the happy marriage of Horatio Spafford and his lovely, young Norwegian wife, Annie Lawson, when the *S. S. Ville du Havre* on which Mrs. Spafford with their four daughters was traveling to Europe sank and she was saved "alone." Instead of defeating them, or robbing them of their faith, the experience only strengthened them and led to their going out with astonishing unselfishness and to endure great hardships and sometimes persecution to give their lives to the welfare of other unfortunates on life's long voyage in the City sacred to three monotheistic religions. There they lived out their earthly lives and there they established an institution known the world over for its fairness and kindness irregardless of class, nationality, or religion. The world famous have come to its doors as well as the earth's most destitute and desolate and both have found a welcome.

The author has carried on the tradition of her father and mother. She stayed on in Jerusalem at the Colony through the long years of World War II and through the recent Arab-Jewish troubles that the doors of the American Colony might be open for all who might need shelter, spiritually or physically.

No single story in this book *Our Jerusalem* unless it be that of a spiritual pilgrimage undertaken long ago first by a man named Abraham who "looked for a city which hath foundations, whose builder and maker is God."

H-L. H. P.

Religious Education

Orientation in Religious Education, edited by Philip Henry Lotz. Abingdon-Cokesbury Press. 618 pages. $6.50.

During the past several years there has been the tendency to produce encyclopedias of information on various subjects. This volume is an example. Some forty-six contributors have made

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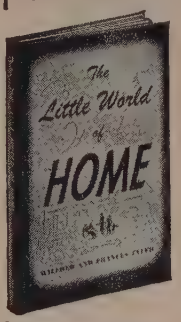
THE LITTLE WORLD OF HOME

by Wilfred and Frances Tyler



Finances, government, recreation, and religion in the home are among the subjects discussed in this readable book for homemakers. Wisely and with understanding, these two well-qualified counselors offer suggestions and principles that will help you live up to your best at home. Remember, if you succeed at home, you are a success.

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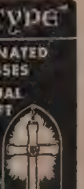

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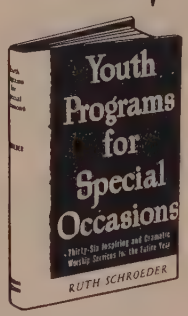

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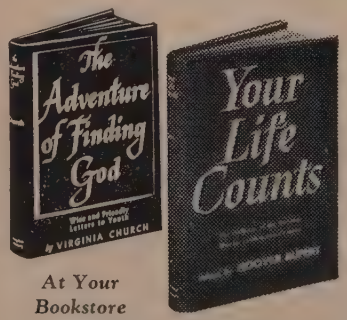

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possible this book. Dr. Lotz has sought to present the backgrounds, objectives, and problems in the field of religious education today. In it we find what these specialists believe to be the present principles, methods and trends in their respective fields.

The volume is divided into six parts with an appendix containing a selected bibliography and a directory of persons working in the field of religious education. The first part consists of seven chapters dealing with the cultural and religious setting of religious education. Ten chapters follow in part two which has for its theme: "Materials and methods of religious education." Here we find a greater interest shown in audio-visual aids, radio and television than was exhibited in Dr. Lotz's volume, **Studies in Religious Education,** which appeared in 1931. Part three with its twelve chapters on "Agencies and organization for religious education." Camps, summer conferences, problems of adult education and youth fellowships receive their proper attention. Problems concerning the directing of religious education in our churches is the theme of part four with its three excellent chapters. Dr. Nevin C. Harner's chapter entitled "The Educational Ministry of the Church" should be read by every clergyman who believes his work is to simply preach a sermon or two each Sunday morning. Dr. Sweet's chapter in this same section gives the layman his perspective for his responsibility in religious work. The last two parts of the book containing respectively five and six chapters present material emphasizing the agencies which bring greater co-operation in religious education.

The names of contributors would be a Who's Who in Religious Education. For pastors, directors of religious education, teachers, counselors, parents — for everyone concerned with the religious education of children, young people, adults—here is one of the most significant and useful books in recent years.

W. L. L.

Sermons

Faithful in Christ Jesus by Harold J. Ockenga. Fleming H. Revell Company. $3.00.

Dr. Ockenga, pastor of the Park Street Congregational Church, Boston, is one of the leading preachers of New England. He is recognized as champion and leader of the conservatives or evangelicals of America. He has an outstanding reputation for evangelical preaching and Biblical expositions. Such is this present book, expository preaching in Ephesians. Dr. Ockenga was recently elected president of Fuller Theological Seminary in California and has served as president of the National Association of Evangelicals. He is popular as a conference speaker. This book, a series of Biblical expositions covering St. Paul's epistle to the Ephesians is not a book for the novice. It is somewhat advanced and for those already acquainted with Christianity and the scriptures, who have ability to follow Christian truth and Biblical exposition. But it is an exceedingly worthwhile book for the student of Christianity. In the treatment two elements stand out: 1. The will of God or sovereignty of God working his will out in the lives of individual believers; 2. The perseverance of the believers themselves. It is moderately Calvinistic but certainly not the extremist type. In his presentation of the sovereignty of God there is still the place of the individual will which is necessary to salvation. In the background of the epistle to the Ephesians, he says that Paul sent three letters by Tychicus from the Roman prison: Philemon to restore a runaway slave, Onesimus; Colossians to correct the error of Gnosticism reported by Epaphras; and Ephesians whose name is missing in the best manuscripts, a circular letter for the churches of Asia, to Ephesius. Other copies were to be made so the name was left blank. Here is a book written from the evangelical position touching upon the Christian fundamentals of thought and life, which should inspire the student of scripture.

M. T.

Twelve Laws of Life by John Calvin Slemp. Judson Press. 112 pages. $1.50.

The author of this volume is at present editor of the Uniform Lesson Publications for the American Baptist Publication Society. Having achieved a distinguished record as minister, teacher and editor, Dr. Slemp has brought together in this little volume what he considers to be the twelve laws of life today.

As the author emphasizes in his preface this book is not the product of someone who wanted to write a book. Rather the book is the result of many hours at the typewriter trying to interpret the Ten Commandments. Years of thought and prayer on this subject has finally resulted in the writing of this book. Hence the reviewer did not find it a dry dusty diagnosis of a great theme devoid of human life and human problems.

Simplicity characterizes the chapter subjects. They are simple yet direct and clear in meaning. "Give God First Place," "Preserve Spiritual Values," "Be Honest," "Tell the Truth," "Follow After Love." Through these twelve chapters Dr. Slemp presents the Ten Commandments first in their historical setting, then in their interpretation according to the teachings of Jesus Christ, and finally as they may be properly applied to our everyday social and economic life. These Ten Commandments are supplemented by two laws from the teachings of Jesus, making actually twelve laws altogether.

Those who are interested in following a rewarding course of Bible study, and those who are seeking for their personal lives a code of conduct adequate for this present day, will welcome this book. The questions for thought and for discussion which are found in the appendix make this volume a good one for Sunday School classes.

W. L. L.

Saint Paul

The Apostle Paul by Olaf Moe. Translated by L. A. Vigness. Augsburg Publishing House. 577 pages. $4.75.

This is a comprehensive, conservative, unbiased account of the life and work of Paul. After an introductory discussion of sources and chronology, the sections follow Paul through childhood and youth, Jerusalem and Damascus, the three missionary journeys, the journey to Jerusalem, voyage to Rome, imprisonment, journey to Spain, second imprisonment, and martyrdom. Each of the thirteen letters comes up for

comment at its appropriate place in the chronology. The most interesting and original section of the book is the concluding chapter, "The Personality of Paul."

The author's attitude is open-minded but definitely conservative. He accepts as genuine all thirteen of the letters commonly attributed to Paul. Second Corinthians comprises one letter, not parts of two. Romans 16 belongs with the rest of the epistle and was addressed to Rome. Ephesians was written as a circular letter and was the "letter from Laodicea" mentioned in Colossians. The Pastoral Epistles, entire, are genuine. The author is familiar with critical views differing from his, and he often presents them, but with the conclusion, "We hold to the old view." No conflict exists between Acts and Galatians, and the author reconciles their different records of Paul's visits to Jerusalem.

For the reader who wants a simple and straightforward study of Paul, with a minimum of critical discussion and controversy, this book is excellent. It is unfortunate that the work is twenty-seven years old. The original Norwegian was published in 1923, and all the sources listed are dated before 1920. The author is professor of New Testament Exegesis at the Independent Theological Seminary in Oslo, Norway. The translator was at one time president of St. Olaf College.

W. R. L.

Devotional

Christ's Victory and Ours by Frederick C. Grant. The Macmillan Company. 85 pages. $2.00.

Written for Lent, this devotional book is worth careful reading at any season of the year. An introductory chapter raises the question, Why did Jesus Die? Seven chapters present brief meditations on the Seven Last Words, and the last chapter sets forth the gospel of the Resurrection. Each chapter concludes with an appropriate prayer.

It may be thought that for some of the words the author takes his text and departs from it, as when "I thirst" introduces a meditation on immortality; but every meditation is well reasoned, convincing, and inspiring. In the final chapter the resurrection is seen, not only as "the central event in all God's dealings with the world," but as the basis of hope and the promise of future life for every believer.

W. R. L.

Rozell's Complete Lessons for 1950 by Ray Rozell. Rozell & Co. 309 pages. $2.50.

He has done it again. For the third consecutive time Ray Rozell has brought out *Rozell's Complete Lessons*. It is a complete summary of the lessons of the year. It is not a hit and miss thing, but a carefully thought out production. It is different from other commentaries, and has this outstanding feature, that it can be easily used by the trained or the untrained teacher.

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A. H. J.

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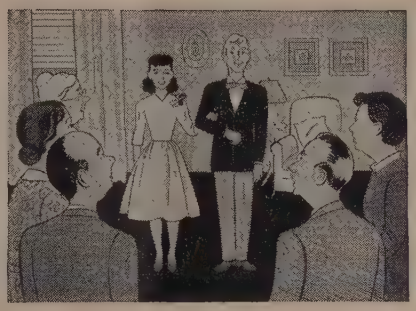

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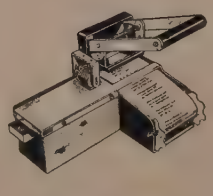

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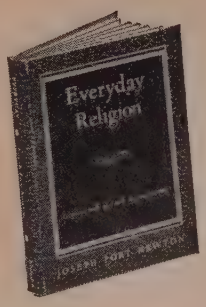

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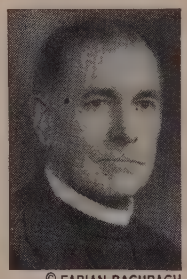

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Various Topics

The Gospel and Our World by Georgia Harkness. Abingdon-Cokesbury Press. 126 pages. $1.50.

After a very careful diagnosis of the Church today Miss Harkness tries to point out the message of the church to meet its present need. She suggests that the church through its gospel does have something to say to modern man but that it has lagged behind its rivals in generating power for personal religious living. In chapters on The Minister and the Gospel and The Layman and the Gospel she points out how the two in cooperation must make the church effective in modern day life. It is a stimulating book that will make the reader seek action to implement it.

H. W. F.

Religion Makes Sense by Randolph Crump Miller. Wilcox & Follett Co. 297 pages. $3.00.

The author is the professor of the philosophy of religion in Church Divinity School of the Pacific in Berkeley, California. He is a member of the Protestant Episcopal Church.

The book is not a complete treatise on the title—"Religion Makes Sense." It is, as the author confesses, "a piecemeal approach" and deals with many subjects related to each other as they are related to religion in general.

One has the feeling that Dr. Miller has collected a number of his various lectures and sermons and made a book. The material is sketchy and not too smoothly logical. It has not been carefully enough edited. There are awkward, rough, sometimes sophomoric, statements in the book.

The best part of the work is the material he carefully wrote and edited for the recent Interseminary Series (Vol. II) and which he included in this book.

The approach is the liberal mind and yet a holding to the central Christian traditions. "It realizes with Erasmus that 'by identifying the new learning with heresy, you make orthodoxy synonymous with ignorance'." The material is simply written, easily readable and in many places thoughtful and inspirational.

O. L. I.

Except the Lord Build the House by Paul W. Milhouse. Evangelical Press. 80 pages. Unpriced.

This simple little booklet, beautifully printed and neatly boxed, is to be given to young couples at the time of their marriage, with the hope that the daily use of the suggested directed meditations may mean a habit of spiritual growth for years to come.

Mr. Milhouse offers fourteen such meditations, each preceded by a brief scriptural passage. In his introduction he describes how the booklet may be used. Then he makes most practicable his suggestion for continued Bible reading by listing verses to be memorized, and chapters with headings that can be used over the year.

Though this reviewer has never used anything like this, he certainly recommends it highly. The proof now will be in the tasting, as some couples do begin following it.

H. W. F.

Biographical Sermon for June

(From page 43)

ence, is a clear gain. Though we are still plagued with priestly frauds and bogus cures, ghostly apparitions and superstitions of every kind, science has laid the axe to the root of the tree, and we may hope that by degrees such beliefs and half-beliefs will either be discredited or placed on a scientific basis."

Dean Inge says we need not accept the very unscientific superstition of the nineteenth century, the belief in an automatic law of progress. It was held by most of the scientists, but it is quite unscientific.

Dean Inge asks, "What about religion in an age of science?" "Christianity after breaking the first moulds into which the precious metal, still hot and liquid, was poured, congealed and petrified. . . . As Protestant Christians, we are bound to the New Testament, and the New Testament only. We are not bound to accept the extreme asceticism which captured the church, . . . nor the theocratic monarchy which established itself on the ruins of the West Roman empire. I can accept the dictum of Rudolf Eucken a great German thinker; 'We not only can be but we must be Christians; only, however, if we recognize that Christianity is a progressive historical development still in the making.'"

Dean Inge says that Christianity is a religion of spiritual development, not of social reform. "Christ cared very little for the paraphernalia of life. He lived on a higher plane, in the conscious presence of his Father in heaven. And the religion which he meant to found was a religion of the spirit, a life of purity and holiness, of faith and love, a church from which no one is excommunicated except by himself, a brotherhood of men and women who find nothing hateful except hypocrisy, hard-heartedness and calculating worldliness."

Dean Inge says that he bases his faith in Christianity mainly on two things. "First the testimony of my heart and conscience . . . that in the New Testament are to be found 'the words of eternal life,' for as one of the Cambridge Platonists said, 'Christianity is a divine life, not a divine science.' And my second ground is what is called mysticism or personal religious experience. . . . Spiritual things are spiritually discerned. But I think I am sure that when I pray in the name of Christ I am not merely talking to myself, or practicing moral dumbbell exercises."

Dean Inge has been dubbed "The Gloomy Dean." In 1948 he published a volume of essays under the title *End*

Churches Are Now Making History

Mid-Century Opportunities Are Being Seized

by Albert F. McGarrah

From the vantage point of many church groups Dr. McGarrah points out that the churches are not asleep in this mid-century of opportunity.

IF the writer had any doubts as to the need for, or the possibilities through, carefully planned Protestant church efforts to "Make History Again" for themselves and for the church at large, during these "Mid-Century Years," those doubts would have been dissipated by recent experiences of three sorts:

First, reports of churches getting into action;

Second, newspaper stories proving the need; and

Third, the public concern for moral and spiritual needs which can be met only by Christian faith and faithfulness.

Considering these items in reverse order:

Public Interest in Christian Objectives

Never before did a Democratic President call a Republican ex-president by long distance phone—as our president called Mr. Hoover, at the close of his recent notable address, to express his hearty appreciation of that part of his address which stressed the importance of moral and religious ideals in face of present world needs.

Never before did the American Legion lay such emphasis on the spiritual needs of humanity as it has done in growing measure since it took definite action to this effect last September; since which its head, Commander Craig, has carried this emphasis to every part of the nation, stressing its outstanding significance.

As Craig observed, "Religious convictions have deep roots among combat veterans. . . . There are no atheists in fox-holes on the firing lines." He often urges business, civic and labor organizations to open their conferences with prayer. And he has been heartened by the splendid responses to his emphasis upon faith and life.

Never before have so many conventions, conferences and other gatherings — local as well as regional and national — paid such tributes to the Christian gospel and the Christian church, both by definite places on their programs and by frequent references.

Public Recognition of the Need

When General MacArthur re-emphasizes in Japan the importance of the Christian gospel and Christian forces as essential both to the shaping of a worthy future for the Japanese people, and to establish an adequate obstacle to Communism; and when we learn that lessons in the gospel are being carried to the imperial household of Japan; and when General Eisenhower renews his emphasis upon Christian faith; we see anew our Christian responsibilities.

As we face daily headlines reporting in detail many crimes, and as the FBI presents a challenging summary of crimes committed by youth, we agree with officers of the law that good citizenship calls for greater effectiveness upon the part of our churches.

When a judge reminds us that the divorce rate, as well as the juvenile delinquency rate, is about fifteen times as great for homes without any church relationship as it is for homes from which parents and children are faithful to the church, we must act.

A convention of psychiatrists is told

(Turn to next page)

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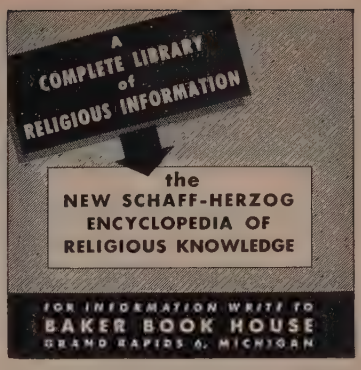
of an Age. The chapter headings are: "The End of an Age," "The Sickness of Christendom," "The Curse of War," "The Twilight of Freedom," "The Philosophy of the Wolf State," "Escapism," "The Population Problem."

In the preface he wrote: "The title of the chapters may sound more despondent than the text. The next fifty years are likely to be a very difficult and dangerous time, but the body politic generates antitoxins as well as toxins."

Dean Inge concludes his essay on "The Sickness of Christendom" with these words: "The present atmosphere is not mild; but Christendom has never been divided in the chambers where good men and women pray. The unity of the spirit in the bond of peace is far more important than church-going, a test which is naturally overvalued by the clerical profession."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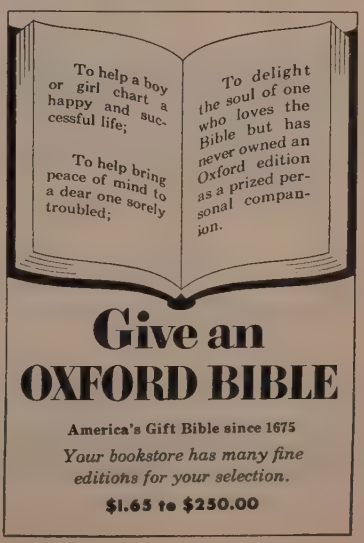
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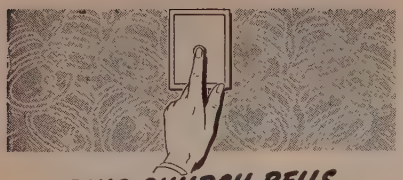

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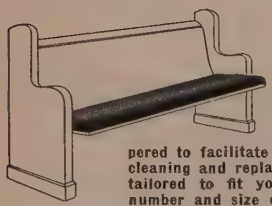
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Freedom Comes High

*A Sermon by Ralph M. Johnson**

If the Son of man shall make you free, ye shall be free indeed.—John 8:36

WE ARE told that Patrick Henry fumbled for words as he began a speech. He was not an outstanding figure. He had failed as a storekeeper, farmer, and in desperation he had turned to law. His halting opening delivery made it seem that he would also fail here. Some of the examiners felt that he should not be permitted to practice—he had studied only six weeks before the examination—but on the promise that he would continue

*Pastor, The First Baptist Church, Sacramento, California.

Churches Are Now Making History

(From page 51)

that the multiplying numbers of mentally sick are for the most part people without church relationship, or who do not take it seriously. Another duty.

We need not list the many other developments and needs that cry aloud to churches that call themselves Christian to take their responsibilities more seriously, as Christ commanded.

Many Churches Are "Making History" Now

Christian statesmen are increasingly encouraged by "Signs of the Times" in the form of record-breaking gains already achieved by a host of churches, and of "Greater things" already planned for the years ahead by yet larger numbers.

For example: two communions report the largest membership gains in their history. Others report the largest financial totals ever raised. Others report the greatest gains for their Sunday schools, men's organizations, and along other important lines.

While attendance at worship services averages far below what it should be, the "Rising tide" of attendance in thousands of churches reminds us of what "Might be tomorrow's record" if all churches would face forward with full faith, wise plans and worthy devotion.

I am writing from Indianapolis where leaders of all denominations report some record-breaking achievements during and following Lent: calling for two services and two sessions of Sunday schools; overflowing into nearby homes and other buildings; with marked responses from unchurched families where properly cultivated.

From a city near the east coast, a pastor writes of three worship services—8, 9:30 and 11 a. m.—to care for attendance; of arranging for the Sunday school to meet in an adjacent building; of a membership increase from 300 in 1946 to over 800 now.

From a city near the west coast, named Hollywood, comes a report of a marked religious movement in moviedom, of men and women who are seeking as never before to measure up to the standards of the Man of Galilee in their daily lives and their daily work; who are not only attending church services faithfully but are inviting their friends to meet with them in small groups for discussions and prayer, as well as to accept Christ and to enter into his partnership.

Yes, an amazing number of Hollywood's stars are turning religious,—not in name only but in spirit. Speaking from pulpits, giving their tithes and more for local and world-wide work, these are encouraging and helping their churches to "Make History in 1950."

A Large Church Looks Forward

Dr. M., who had led another church in notable achievements during the previous six years, was recently called to an important church in a medium sized city. After fifty years of outstanding service to its community and to the world, it had slowed down during a recent pastorate and the war years.

Dr. M. writes; in substance:

"Having been on this field but a few months, I have not pressed matters; pending time to appraise the problems and the possibilities, including the available leadership and the changed conditions.

"Now, with clearer insight, and with the momentum generated by the highest Lenten levels of attendance and interest in a decade, my officers were unanimous last week in voting to initiate what should be a 'New History-making Advance' for this church, along the lines of your articles in *Church Management.*

"They have taken steps designating a 'Mid-Century Advance Council,' including competent representatives of both boards and of the Sunday school, men's, women's and youth's organizations; with instructions to proceed along suggested lines.

to study he was permitted to practice.

He achieved local fame in the "Parson's Case." Since ministers were paid in tobacco, government control of tobacco prices had the effect of greatly reducing the parson's salary. Patrick Henry supported the validity of the law. Though he hesitated for words as he began his first important case, he soon lost himself in his message. The words rolled forth in order and rhythm. He won the case, but more important, freedom had a voice. He was then elected to the Virginia Legislature.

Later the Legislature was meeting in St. John's Church of Richmond. The year was 1775. Resolutions of defiance toward England were being debated. Many held that they went too far—that there should be appeasement—things were not as bad as they seemed. Patrick Henry rose to speak in support of the strong resolutions. He began faltering as usual. Then the words seemed to come with increasing power until they reached a climax in:

"They tell us, Sir, that we are weak—unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of those means which the God of nature hath placed in our power.

"Three millions of People, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, Sir, we shall not fight our battles alone. There is a just God who presides over the destinies of Nations, and who will raise up friends to fight our battles for us. The battle, Sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, Sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable; and let it come! I repeat, Sir, let it come!

"It is in vain, Sir, to extenuate the matter. Gentlemen may cry, Peace, Peace!—but there is no peace. The war is actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it

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that Gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

When he had finished there was no applause. The question was called for and the resolutions were passed. Later events are now history. Many felt that even though freedom had a high price, it was worth paying. Some gave their lives, others their fortunes, others all that was demanded of them.

Patrick Henry indicated his willingness to give his all. He became a soldier —found himself with men but no orders because of the opposition of his political opponents. Eventually he resigned his command and was elected governor of Virginia, where he did all he could to help in the Revolutionary War. Political freedom comes high.

The price of religious freedom is even higher than political freedom. To be free from sin demands a moral victory over evil. Jesus spoke to his disciples as they talked of the price of freedom from sin. He compared it to a man who found a pearl of great price and went and sold all that he had to possess it. "The Son of Man" must suffer before the freedom could be realized. Then he told of victory, "And I, if I be lifted up will draw all men unto me." Even those close to him had difficulty in believing that the price was so high. The cross at first seems like a foreclosure, defeat and bankruptcy. Instead, it was payment in full for victory and freedom from sin. Perhaps words of Patrick Henry could sway men to armed resistance, but the ringing words of Moses, Isaiah, Amos, Hosea or Jeremiah could not lead men to surrender their lives to God.

For Jesus it was not 'give me liberty or give me death.' He accepted death and the cross in order that there might be freedom and liberty. At the Lord's table we commemorate his love and greatness in that He did not shrink from the full price of freedom from sin. At best, political liberty is one of the results of religious faith and freedom.

Patrick Henry was not out of place speaking in a church to the House of Burgesses. He was a devout man. His children were raised to be God-fearing men and women. On Sunday evenings he liked nothing better than to lead them in the singing of hymns. He accompanied family hymn-singing on his violin. Without religion he felt that man would be his baser self. And that no education was complete unless one knew enough to be a good and righteous man. He went so far as to say that the state should pay for religious education—but that it should be nonsectarian in nature. Patrick Henry could speak of political freedom because his own life was rooted in religious freedom and worship.

The Price of Freedom

The early colonies paid the price of freedom. Not everybody helped. Some held back—some even opposed it, but enough favored it to help win the War of Independence. Now several months passed and the freedom which has been won was slipping away. New York State selfishly charged import taxes from smaller states, bitter words and hard feelings replaced the feeling of unity that had bound Richmond to Boston. In the midst of this mounting tension and distrust the Constitutional Convention met in Philadelphia. After much deliberation, they presented the Constitution for its adoption to the states. The battle of ratification was on.

In Virginia the opposition to the Constitution was led by Patrick Henry. He had been the first to say "I am an American, not a Virginian." He had helped to unify the colonies in 1775 — now thirteen years later he is afraid of the union demanded by the Constitution. He thought too much power rested with the national government—he criticized "We the people of the United States," asking for "We the States" instead. The price of freedom is high. It demands growth and continued progress toward an ideal.

In 1775 the keynote had been separation from England and independence. It was time to unite and to recognize one's dependence on each other as states within a nation. The Virginia Convention had to repudiate the leadership of one who had led them so gloriously thirteen years earlier. By 89 to 79 they voted to adopt the Constitution. On a positive side, Patrick Henry's opposition did help prepare the way for the first ten amendments or the Bill of Rights.

The price of freedom demands growth. Patrick Henry in all his greatness was left behind when the time came to approve the Constitution. We have continued to grow in our conception of democracy and freedom. When adopted, over half the population had no vote because they did not have enough property. This has been changed.

Though refusing to be sent as an Ambassador to Europe, Patrick Henry did consent to run for Congress and was elected, but died before he could fill it. The life of Patrick Henry has two great lessons for us: We must be bold and courageous in winning freedom; secondly, we must grow in leadership from year to year. A great leader in the Revolution becomes a serious obstacle in the adoption of the Constitution.

These truths are important in the

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

Disciples in Clay

SUPPOSE you had been on such a committee nineteen hundred years ago, to inquire into the qualifications of those who sought to become disciples of Jesus. Suppose you had been one of a group with authority to examine the credentials of the men who presented themselves as candidates for discipleship. How would you have voted on them?

Let us imagine we were there on an examining board.

Here come the first candidate.
He has just come up from the beach.
His fishing boat, drawn up on the pebbled shore has worn seats, patched sails, and the high rudder that is characteristic of Galilean fishing craft.

As you can judge from his appearance, he has just entered middle age.
But he is already bald, and the fringes of hair that remain are already gray.
His hands are rough and calloused.
His fingers are strong.
He smells of fish!
He is an uncouth person—not at all refined, or cultured, or educated.
Blustering
blundering
clumsy
impulsive.

He does not strike us as being material for the ministry.
Then, too, his age is against him.
Maybe he is too old.
Why, he is forty if he is a day.
Does not the ministry demand young men?

Not so, when we need medical attention.
We do not specify that the attending physician be in his late twenties. No, we don't want anyone practicing on us!
Or when we find ourselves in legal trouble, we do not insist on retaining as our counsel the most recent graduate of the law school.

On the contrary, we seek someone with experience — someone who knows the ropes well.
If he happens to know a judge or two, so much the better.

But considering a minister, a preacher, we cannot ignore his age—and this man's age is against him.
His ideas will be very hard to change.
He will be stubborn
set in his ways.

He is a rough man, and he has lived a rough life.
When provoked, he is liable to burst into profanity, and his vocabulary is lurid.

Can you imagine this big fisherman as a disciple of Jesus?
He would not be your choice, would he?
No, we'd better send Simon back to his nets.

The next candidates are brothers; they come in together.
They, too, like Simon Peter, are fishermen.
They come from the same village, from the same colony of rough, strong men who work with their hands for a living.
But you are not going to hold that against them, are you?
Let no social snobbishness sway your judgment.
Remember the Lord Himself was a carpenter.
There is no shame in manual labor, and would it not be to a preacher's advantage to know what it is to do manual labor?
Would it not be excellent preparation

(Turn to next page)

Christian life and in the church. We need to be bold and daring as we think of freedom from sin. We need to be courageous in proclaiming it—Death itself must not hold us back. Our Lord gave his all—we, too, should give our all.

We must grow. At the birth of a nation it is good to speak of independence, but as you prepare for the future the need is union. It is fine to tell of freedom and conversion as the Christian life begins. But as you prepare for service one must speak of discipleship and union with Christ. The price of freedom is high for Christ. As we follow him, it is important that you know the price is your own cross.

Separation was the keynote two hundred years ago—without it, great denominations like the Baptist, Methodist, Presbyterians, would not exist. Now the independence has been won. The time has come to work together—to unite in faith and love and service. But how many are the Patrick Henrys of the pulpit and pew who can see only the values of separation and independence! Now we must work together.

Christ can teach us both boldness and growth. Full surrender to him leads to true freedom and to growth in Christian living. Our faith is a blend of both independence and dependence. We have independence through Christ which we must share. Yet we are dependent upon God for life and strength. Freedom reaches beyond national boundaries to Heaven's throne.

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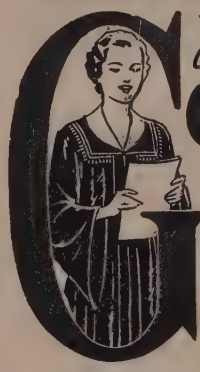

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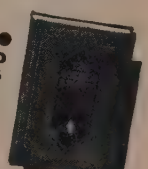

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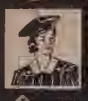

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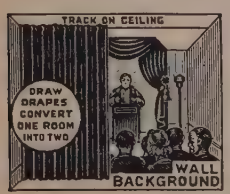

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Productive Pastures

(From page 55)

for the ministry?

These two men are looking at you.
Their eyes are steady, accustomed to far distances.
They are good weather prophets.
A glance at the sky and a look at the lake, and they can tell you what is brewing.

They know the signs of the sudden squalls that whistle through the mountain passes and come screaming down to make the water dangerous.

They, too, have strong hands and nimble fingers.
They make quite a team, these brothers.
They operate a boat in partnership, and they are very successful.
In fact, it is a mystery to their competitors how they always manage to find the fish
always catch more than the other boats
and how they manage to get better prices for their catch.
This naturally does not increase their popularity among the fishermen.

But it is chiefly their attitude that irritates the others.
They are not modest men.
They are boastful, and through cupped hands they like to shout taunts to the other fishermen hauling on their nets.
They have earned for themselves the nickname "the sons of thunder," because they are always rumbling about something.

The way they feel, they have little patience with people who cross them, and they would be inclined to call down fire from heaven to burn them up.
Get rid of objectors!
That's their motto.

They are ambitious men, and if the stories are true that are whispered about them, they have been brought up to believe that if you want anything in life—grab it.
Their mother had taught them that to get on in the world you have to push.

They would want to be in the chief places.
They think they belong in front.
If they became disciples of Jesus, they would naturally want to be His chief lieutenants—one on His right hand and the other on His left.
If we took time to hear all the testimony from people who know them, our verdict would be unanimous that James and John would simply not do.

So, let us pass on to the next candidate.
There is a wild gleam in his eyes—and no wonder.
He is a leader of the Underground.
He seems to be of the fanatical type, impatient and nervous.
See—he cannot keep his hands still—his fingers clench and unclench.

They itch to reach up and haul down the hated pennants of Rome that hang in desecration from the walls of old Jerusalem.
His blood fairly boils when he is forced, by some clanking legionnaire, to make way on the pavement and step into the gutter.

He dreams of the day when the kingdom shall be restored to Israel, and the promise of the sacred writings that when the Messiah comes he shall restore the kingdom, is his meat and drink.

His eyes dance at the thought of the Messiah, at the head of a liberating army,
driving the hated Romans into the sea.

Yes, from the hill country they would come, and from the cellars of the Holy City they would rise up to bring back the glories of David and of Solomon.
He wants, more than life itself, to be a part of that glorious campaign.

But this young man might be too dangerous.
He is highly inflammable material.
He is likely to become violent, and his impatience will burn him up.

He is a great risk—a very great risk.
We could not take a chance on Judas.
We dare not.

Notice how the ladies greet this next candidate.
He will have their vote right away.
We are all drawn to him, and the men, however grudgingly, have to admit that he is handsome.
He walks with an easy grace.

There is nothing effeminate about him,
but he is gentle
refined
every inch a gentleman.

Endowed with all the social graces, who could possibly say a word against him?
His eyes are like limpid pools.
His smile melts your heart.

But when he starts the day, it is not to take up the tools of his trade, for he has none.
It is not to yoke the oxen to work in the fields, for he never soils his hands.

It is to wander off to daydream.

He is a Ferdinand sort of man. He likes to smell the flowers.
He is an introvert—a dreamer.
But don't you know that the work of the kingdom demands extroverts—men who are interested in other people?
Don't you realize that it is not castles in the sky we pray for—
But the coming of the kingdom of God upon this earth?
We have to pray for it—
and work for it, too.

No, Nathaniel is a good man, everybody agrees, but he is simply not the type we need.

We are not doing very well in selecting disciples, are we?
But think of the material we have to choose from.

Well, what about this fellow?
He, too, is a fisherman.
Let's not hold that against him.

If you are not a tradesman, or a farmer cultivating a bit of land, dressing some fruit trees or tending grapes, if you have no sheep or goats, there isn't much else for you to do but fish.
For people have to eat, and fish is the best money crop in this part of the country.

This man might have it in him to be a disciple.
He is not impulsive by any means.
He will not be swept off his feet.
He is very cautious, slow to convince.

He must have been born in some little Palestinian "Missouri."
You have to show him.
He demands proof for everything.
He'll take nothing on faith.

Now this twist of mind and character will always slow up the work of any group to which he might belong.
He will be like the rusty little tramp steamer in the convoy.
He'll slow down the others to his own sheezy seven or eight knots.

In fact, he has only two speeds, dead slow and stop.

Can you imagine him as a member of the apostolic band?
Always advocating delay.
"This is not the time" will be his theme song.
"Let's wait and see" will be his advice.
But the kingdom is a venture of faith—not of doubt.
It is a matter of perception—not of proof.
How could Thomas possibly fit into that picture?

Now, if we were Jews living at the time the disciples were originally chosen, we would boo or hiss as this next candidate enters, for he is a Quisling.
He has sold out to the army of occupation and is collecting taxes for the Roman government.

Think of how the collaborators were regarded in Norway and in France, and you have some idea of the feeling that runs against this man.
Tax collectors are seldom the most popular men in any community, and this fellow is a racketeer to boot.

He has devised his own particular racket and it is making him many enemies and making him rich as well.

But that's not all.
He has a mind like an adding machine.
He has been counting money all his life.
Money and evidences of wealth alone impress him.

That's bad enough, but there's worse to come.
He is a genealogist.
He is one of those men whose passion is family trees.
He will bore you with long recitals of the best families—
where they came from
whom they married
how many children they had
and whom they married and so on . . . and on.

Can you imagine a Quisling as a friend of Jesus,
a statistician walking with the Carpenter from Nazareth,
a man who had made a god of money?

No, Levi, or Matthew if you like, must be rejected.

What about this fellow Andrew?
Does anyone know about him?

I have heard it said that he has no personality—whatever that means.
I know that he is Peter's brother, but I know of no good reason why he should be chosen.

There are others still waiting—Bartholomew.
Thaddeus
Philip and another James
and a man called Simon from Canaan.
They are all interested in becoming disciples, but I know of no particular reason why they should.
We would not vote for any of them.

Yet these are the very men whom Jesus chose to be his disciples, that is, all except Nathaniel.
I simply included him because he is attractive and Jesus liked him.

I feel sure you would not argue with me if I suggested that these men had more influence on the course of human history than any other dozen men who ever lived.

Each man was different.
As Dr. Buttrick has commented
"Philip looks before he leaps;
Peter leaps before he looks."
Thomas was a dogged unbeliever until the last minute.
Judas sought regeneration through revolution, instead of revolution through regeneration.
James and John wanted to get rid of people who differed with them, instead of getting rid of the differences, so that they could get the people.

Had you and I been members of any investigating committee we would have rejected everyone of them.
Yet Jesus chose them.
Why?

Mark tells us in his gospel that Jesus chose them *"in order that they might be with him* and that he might send them forth to preach and to have power to heal sicknesses, and to cast out devils."

Well, they were with him for three years, in intimacy of fellowship.
They walked with him, they lived with him.
They heard his incomparable parables.
They listened to every sermon he ever preached.

They saw with their own eyes, each one of his wonderful miracles.
They saw the blind receive their sight, the lame throw away their crutches.
They saw withered limbs become straight and strong.
They even saw the dead raised to newness of life.

All these things they saw and heard.
Yet these things did not change these men.
For during the last week of Jesus' earthly ministry, they were quarreling among themselves.
James and John wanted the chief places in the cabinet of the kingdom.

They were jealous of each other.

They were not very brave.
When Jesus was arrested they all ran away.
After he died, they scattered and went underground.
They met behind closed doors.
No, they were not very brave.

They did not have much faith.
Thomas refused to believe that the Master had risen from the dead until he had proof.
He even stipulated what that proof had to be.

Of course these three years did something to them and in them.
The fuel had been laid on the fire, but it was not lit.
The seed had been sown, but it had not germinated.

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All the possibilities of change in them had been created, but the changes had not yet happened.

What did change them?
Not the crucifixion
not the resurrection
but the coming of the Holy Spirit at Pentecost.

Not until these men were filled with the Holy Ghost were they changed.
Not until the Spirit had come upon them in power were they changed,
so that cowardice gave place to courage
unbelief became a flaming faith and conviction that nothing on earth could shake
jealousy was swallowed up in brotherly love
self-interest was killed and became a ministry to others
fear was banished, and they were afraid of no man . . .
no threat, no danger.

And therein lies our hope.

We have not seen Jesus as they did.
We never heard the sound of his voice or saw the sunlight dance on his hair or traced his footprints in the sands of Palestine.

But we have the same opportunity to be changed, because the somy Holy Spirit is available to us today.
He has been sent into the world to lead us into all truth,
to convict us of sin,
to be our Helper, our Guide.

* * *

God hasn't given up on you.
He can still do great things for you, in you, and through you.
God is ready and waiting and able.
What about you, and me?

We are, after all, like lumps of clay.
There are brittle pieces, hard pieces
We have little or shape or beauty.
But we need not despair.
If we are clay, let us remember there is a Potter, and his wheel.

The old gospel song has it right:
"Have Thine own way, Lord,
Have Thine own way.
Thou art the Potter, I am the clay;
Mould me and make me, after Thy will,
While I am waiting, yielded and still."

That's it.
We have only to be yielded, that is, willing, surrendered, and
He will do the rest.
He will make us according to the pattern for which, in his love,
He designed us.
And it will be good—for our own good —and for his glory.

Do not despair.
If you want to be different, you may.
You, too, can be changed for the better. Therein lies our hope—and the hope of the world.

We are disciples in clay.

And there is still the skill of the Potter.

Peter Marshall in *Mr. Jones, Meet the Master;* Fleming H. Revell Company.

POETIC WINDOWS

Pity

Nothing is easy! Pity then
The poet more than other men:
And, since his aim is ecstasy,
And, since none work so hard as he,
Forgive the poet poesy!

He hath the same dull eyes: his ears
Are dull-attuned: his hopes and fears
Are those same ravening dogs that bay
The moon, and bury bones in clay!

Tho' he on offals, too, was bred,
Tho' in his heart, and in his head
The brute doth slaver, yet he can
Banish the brute from off the man,
The man from that beyond the man.

He gave a song, a wing, to words
That they might fly and sing like birds
In love, who cannot too much sing
The heaven, the earth, the everything;
And love, the air that buoys along
The wing, the singer, and the song.

Yea, wonder is that he hath done,
For all that is beneath the sun
By magic he transfigures to
A better sound, a finer view:
And—loveliest tale of all that's true!
He tells that you come to the spring,
And that the spring returns to you.

—James Stephens in *The Way to Poetry;* English Universities Press, London

Meditation

I can not invent
New things,
Like the airships
Which sail
On silver wings
But today
A wonderful thought
In the dawn was given
And the thought
Was this:
That a secret plan
Is hid in my hand,
That my hand is big,
Big,
Because of this plan
That God
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world,
Using my hand!

—From Dr. Kagawa's *Songs From the Slums,* Abingdon-Cokesbury Press

SELECTED PROSE

Redemption

The preaching of redemption has always answered a need of the human soul. The response which is made to gospels of this kind is not due primarily to beliefs which may be current about hell. Man's need of redemption lies deeper than his opinions on eschatology. He may expres his need in many different ways, but at the root of it is the consciousness of his own inner division and the weakness and inferiority which flows from that. There are good Christians who fear that the message of salvation must lose its appeal when men can no longer be frightened by the terrors of a material hell. They need not be anxious. The city of destruction is within, and the craving for deliverance is based in the profoundest depth of the spiritual being. We can see, too, why all the higher religions have in some measure really conferred the benefit which they offered. They have provided the ideal centre round which the unity of self could be established. That the Christian gospel has done this more effectively and more fruitfully than any other is to be attributed partly to two causes, first, that the ideal itself is more positive and more comprehensive, and secondly, that it is embodied concretely in a historical person, not an abstract concept but an actual life.

The sayings of Jesus on the subject of the new life harmonizes in a remarkable way with the psychological analysis which we have just made. He dwells on the necessity of a single dominancy air; if thine eye be single, thy whole body shall be full of light. He clearly intends to put himself forward as the central ideal in the overwhelming demands which he makes for absolute devotion from his disciples, and the removal of distracting ambitions. We may see the explanation here of some sayings which startle us with their sternness: He that loveth father or mother more than me is not worthy of me; and the reply of the disciple who asked permission to bury his father: Let the dead bury their dead. It is as if Jesus saw that the transition to the new and highest unity required a break with the interests which belonged to the previous stage. The noble word conversion has been degraded by bad uses. The so-called converted man is too often nothing more than a person with violent prejudices and a strong conviction of his own saintliness; or what is described as the experiences of conversion may be simply a stirring of unreasoning emotion easily explicable by crowd psychology and mass suggestion. Conversion, as the New Testament understands it, and as Christians ought to understand it, is neither of these things. It is the placing of the Christ ideal at the centre of life, the Unification of the self round him.

—W. R. Matthews in *The Gospel and the Modern Mind;* Harper and Brothers.

BOOKISH BREVITIES

The Salvation of the Nations, by Jean Danielou, is a splendid example of erudition and Christian zeal in which the Professor of the History of Primitive Christianity on the Faculty of Theology, Paris, seeks to relate the implications of Christian faith and doctrine to the needs of the great world of humanity which lies beyond the boundaries of western culture and civilization (Sheed and Ward; $2). * * * In *Parables of Crisis,* Edwin Mc-

Neill Poteat, gives us an honest and forthright interpretation of sixteen of the last parables of Jesus and, at the same time, relates their significance to the crisis in which mankind finds itself today. The book reveals a very considerable amount of originality on the part of the author. Age-old moral problems are seen in the light of the mind of the Master, and many an insight is offered into the nature and solution of those problems. The book will lend itself to use in a study circle or a series of addresses (Harper's; $2.75). * * * The relatively high class of British religious broadcasting finds ample expression in *Man and His Nature*, a volume of addresses delivered by men of the calibre of C. H. Dodd, William Paton and H. H. Farmer. The price of the book bears no resemblance to the value of the book (Student Christian Movement Press, London; 3/6). * * * Assuming, as I do, that prayer is the greatest need in our world, I venture to say that the art of prayer, including meditation and contemplation, is the most sadly neglected art within the Christian church. Men and women, including no small number of clergymen, simply do not know how to pray. Their prayers are, for the most part, limited to what is perhaps the lowest form of prayer—petition. And because this is so I welcome a most revealing and inspiring symposium by a group of French clerics and scholars entitled, *Mental Prayer and Modern Life*, lucidly translated by Francis C. Lehner. This book opens up many a vista revealing to the reader methods and possibilities in the life of prayer. The life of prayer, especially mental prayer (meditation and contemplation), is considered in three ways: historically, theologically, and practically. And mental prayer is defined as "a half hour, more or less, of the life of the mind in God's presence." There is spiritual food, rich and rare, to be found in this book (P. J. Kenedy and Sons; $2.75). * * * Consistently ethical patriotism, high Christian faith, a strong sense of America's providential mission to the world, as well as a just appreciation of America's indebtedness to other nations, combine to make *This Nation Under God*, by Elbert D. Thomas, U. S. Senator from Utah, a heartening and challenging book. Senator Thomas believes that it is the destiny of America to serve as a living link between the past and the future, "between a past of slavery and isolation, and a future of freedom and world brotherhood." This book will serve admirably all who are called upon to speak where the patriotic emphasis is demanded by the occasion and the religious emphasis demanded by the speaker's conscience (Harper's; $2.75). * * * Some twenty-seven of the classic myths of ancient Greece come to us with all their ageless appeal in *Greek Myths*, by Oliva E. Coolidge. The beautiful book is charmingly illustrated by a dozen full-page illustrations and numerous borders and decorations, from the inspired hand of Edouard Sandoz (Houghton Mifflin Company; $2.75). * * * In the beautiful, yet very simple funeral service of Joseph Fort Newton, only once, if I mistake not, was the name of the great preacher mentioned—"O Lord, receive unto Thyself the soul of Thy friend, Joseph." This simplicity, wedded to beauty, was fittingly characteristic of that great mind and spirit, now one of the immortals in the tradition of great Christian preaching. And it was providential that, just before he fell asleep, Dr. Newton should have written the foreword to his last literary production, a volume of brief sermons entitled, *Everyday Religion*. These exquisite and timeless sermons were taken from the Saturday edition of the Philadelphia *Bulletin*, through which medium Dr. Newton enjoyed, perhaps the largest reading audience of any preacher in the English-speaking world. These sermons will be pondered, loved and quoted for generations to come. *Everyday Religion*, at once truly Catholic and radiantly Evangelical, may be too good a book to make the "best-seller" list, but he is a very unwise man who does not get hold of it at the first possible opportunity (Abingdon - Cokesbury Press; $1.25). * * * The publication of the second and final volume of *The Old Testament in English*, by Ronald Knox, brings to a grand conclusion a magnificent labor of love. There is all about this book the signs of sincere scholarship, the atmosphere of Hebrew diction, and the almost faultless expression of a master of English prose. Though based on the Vulgate, Monsignor Knox is all the while giving alternative readings from the Hebrew and Greek texts and explaining the reasons governing his renderings. The competition of his task of giving us a fresh translation of Holy Scriptures is an event and an achievement for which the world of English-speaking Christendom unites in giving thanks (Sheed and Ward; $5). * * * Proclaimed as "the only comprehensive, all-inclusive guidebook especially prepared for the holy year of 1950," *A Pilgrim's Guide to Rome*, by Harry Weedon, might be described as a revised and expanded Baedeker. The Protestant reader is apt to be somewhat amazed at some of the presuppositions, both explicit and implicit, which the author reveals in the chapter entitled, "Holy Year." But, these things aside, *A Pilgrim's Guide to Rome* is a book which will bring much information and no little enjoyment to all readers (Prentice-Hall, Inc.; $2.75).

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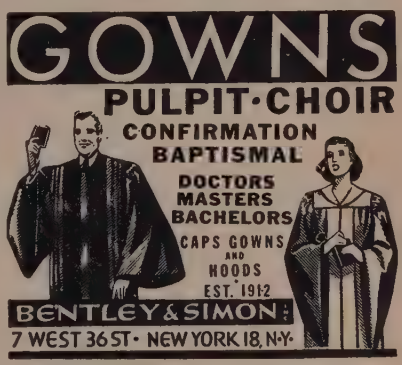

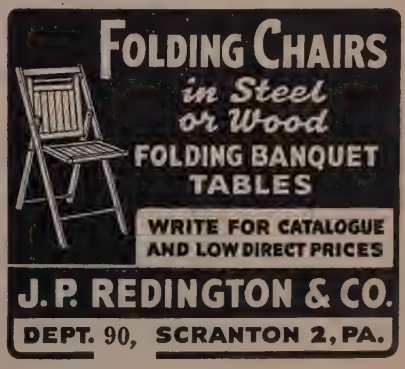
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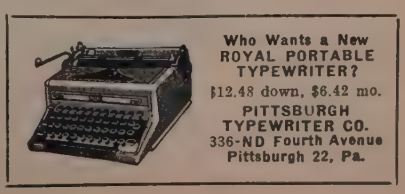
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Ministers' Vacation Exchange

This department is concluded for 1950 with the insertions of this list of notices. It will open again with the February or March issue of 1951. There have been many vacation opportunities offered for 1950 and letters being received by the editor of *Church Management* tell of plans which have been consummated.

So until early in 1941, the Ministers' Vacation Exchange will be closed.

* * *

Quincy, Massachusetts. Modern parsonage. Two blocks from the famous Wollaston Beach, seven miles from Boston proper. Two bedrooms and nursery. A spacious home with all modern conveniences. Would like to exchange for the month of August. Church supply available for August and first Sunday in September. The church is the Memorial Congregational Church, a church of 450 membership, located near all the historic spots in the city of presidents and Boston. **Joseph D. Parkman, Memorial Congregational Church, Atlantic, Massachusetts.**

* * *

Will Supply. Methodist, Baptist, Presbyterian, Congregational, Universalist or non-denominational church in Maine, New Hampshire, Massachusetts, within sixty-mile radius from Hampton, New Hampshire, on Sunday, August 20, morning or evening or both. Honorarium. **Richard H. L. Vanaman, Centenary Baptist Church, Bendersville, Pennsylvania.**

* * *

Athens, Ohio, Presbyterian. Free use of manse in college community in return for preaching Sundays to congregation and student body. Full advantages of state university available. **Fred E. Luchs, 15 N. College Street, Athens, Ohio.**

* * *

Will Supply. Glad to supply two or three Sundays in August, 6, 13, 20, in a rural village on sea coast, or not far away, in Maine, New Hampshire or Massachusetts for use of furnished manse. **A. L. Siseo, Tweed, Ontario, Canada.**

* * *

Versailles, Missouri. Presbyterian church located ten miles from Lake of the Ozarks—resort area, fishing, swimming, boating; with new manse—modern, convenient, three bedrooms, basement, desires exchange with or will supply church of congenial denomination in the Pacific Northwest (will consider other locality) for month of August. Morning service only here. Have three children, ages three to six. **R. L. Wotring, Box 156, Versailles, Missouri.**

* * *

Will Supply. Pastor of First Presbyterian Church of Montgomery, New York, desires to supply the pulpit of any Protestant church within fifty miles of Indianapolis, Indiana, during either the month of July or August for the use of the manse. **Charles W. Chadwick, 100 Union Street, Montgomery, New York.**

* * *

Unadilla, New York. Federated Church (Presbyterian and Baptist). Attractive village in the Catskills. Will supply month of July or just exchange manse. This church needs supply for two Sundays. Ten-room, modern manse. Prefer New England but will consider any place on the Atlantic Coast south to Virginia. **Thomas B. Walker, Unadilla, New York.**

* * *

Veradale, Washington. Community Congregational Church in beautiful Spokane Valley, near Spokane. Modern parsonage in suburban area, near mountain lakes and rivers. Exchange needed during Union Seminary Summer School, July 10 through August 18. Family of four. **Francis T. Sturtevant, P. O. Box 141, Veradale, Washington.**

* * *

Will Supply. Wisconsin Presbyterian minister will supply Presbyterian, Congregational or any congenial denomination in vicinity of New York City or Boston or New England during the month of August in return for the use of the manse. Family of four. Two sons, college junior and high school senior. **Bertram L. Davies, 822 Main Street, Stevens Point, Wisconsin.**

* * *

Princeton, West Virginia. Presbyterian church, 475 members. Ideal residential community, ideal summer climate, 2,450 feet altitude, four-bedroom manse and all conveniences. Four Sundays in August. Will arrange preaching nearby. We have summer pastor. Desire manse and preaching in New England or near beach. Any congenial denomination. **John A. Womeldorf, 403 Park Avenue, Princeton, West Virginia.**

* * *

Will Supply or Exchange. Pastor of large Methodist church in downtown Springfield, Missouri, will supply church in St. Louis two Sunday mornings during August for use of parsonage. Exchange, if downtown parsonage acceptable. Will consider other nearby cities. **Hugh O. Isbell, Box 1356, S. S. Station, Springfield, Missouri.**

* * *

Exchange or Supply. Evangelical United Brethren minister desires exchange of pulpit and parsonage for first two weeks in August. Six-room, modern parsonage fifteen miles east of Indianapolis, Indiana. Or will supply any pulpit for that period in exchange for use of manse. Any place interesting within 700-mile radius. **Arthur I. Neuerman, 328 E. Grant Street, Greenfield, Indiana.**

* * *

Will Supply any congenial denomination in southern New Jersey during the last three Sundays in July. No parsonage exchange desired. **Ralph Newell, First Baptist Church, Ellwood City, Pennsylvania.**

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Need of Assurance: Psalm 23
Bereavement: Psalm 90; John 3:16
Persecuted: Romans 12
For Tolerance: I Corinthians 13
A New World: Revelation 21:1-5

FROM THE HYMNAL

Security: Our God Our Help in Ages Past
Quietness: O Master Let Me Walk With Thee
Comfort: Sometimes a Light Surprises
Trust: Take My Life and Let It Be
Immortality: Jerusalem the Golden

As you turn the pages many riches will be revealed to you.

C. M.

(We shall be glad to have you take this card with the compliments of our church)

★

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* * *

Will Supply. Midwest area clergyman currently serving as field representative with social service agency will supply pulpit of any congregation during summer months or vacancy for small honorarium and week-end use of manse for self and wife. Strong, effective preacher. **C. Arnold Payne, 2861 N. Broadway, Chicago 14, Illinois.**

* * *

Will Supply. Presbyterian minister serving a congregation of 400 members will supply church in the vicinity of New York City (200 miles) while he is attending Union Theological Seminary from July 1 to August 18 in exchange for living accommodations or any other arrangements which you might suggest. Family consists of wife and two children, ages thirteen and nine. Careful use of your home assured. **Albert J. Conley, 1218 Audubon Road, Park Hills, Covington, Kentucky.**

* * *

Will Supply. Presbyterian minister would like to supply pupit for month of August with someone in or near Denver, Colorado; Asheville, North Carolina, or New England. Will supply pulpit for free use of manse and small honorarium to cover traveling expenses. **Rev. J. M. McKnight, First Presbyterian Church, Crestview, Florida.**

* * *

Clinton, Michigan. Full-time Episcopal laymissionary would conduct services in any church of congenial denomination in exchange for parsonage during month of August. Interested in any eastern state. A parsonage exchange could be arranged. **Jack E. Warner, St. John's Rectory, Box 427, Clinton, Michigan.**

* * *

Will Supply. Would like to hear from some church in south central Michigan who would like a supply the last of July and first of August. For all I am a Presbyterian, I have supplied other denominations always with satisfaction to them. Will not need the parsonage, but will be on call for special needs. Preach only sound gospel messages. **Clifford H. Hart, Wilson Creek, Michigan.**

* * *

Will Supply. Lutheran pastor serving an urban church in Moorhead, Minnesota, will supply on Sundays, August 20 and August 27, in any congenial congregation in exchange for living accommodations in the Great Smokies and Blue Ridge area. Seven in the family. If interested write **Vendel W. Olson, 211 6th Street, South Moorhead, Minnesota.**

* * *

Schenectady, New York. Minister of Christian Church (Disciples of Christ) desires to effect pulpit exchange and parsonage month of August (mornng service only). Schenectady is fifteen miles from state capital of Albany, twenty-two miles from historic Saratoga and its mineral waters and fifty miles from beautiful Lake George. Desire to go no farther than 300 miles from here. **William Folprecht, Union Street Christian Church, 1411 Union Street, Schenectady 8, New York.**

* * *

Weldon Spring, Missouri. Would like to exchange parsonage August 14-September 1, 1950, with pastor in Wisconsin, Michigan or Minnesota. Pulpit exchange not necessary. Modern five-room house, spacious grounds in rural setting, yet only forty-five minutes on four-lane super highway No. 40 from St. Louis. See famed Shaws Gardens, Municipal Operas, St. Louis "Cardinals," Forest Park and Zoo, enjoy boat rides on the Mississippi. We are four in family. I am pastor of Evangelical and Reformed Church. **Stanley E. Anderson, R. F. D. No. 2, Saint Charles, Missouri.**

* * *

Wallace, North Carolina. Baptist minister (Crozer Seminary and Union Theological Seminary, N. Y. C.) of church of 550 members in town of 2,000 desires exchange of parsonage and pulpit with any congenial denomination anywhere east of the Mississippi River, July or August. New ten-room brick home with modern conveniences. Wallace is in the heart of the strawberry and tobacco belt. Good fishing. Short drive to beaches. We have no children. Careful use of your parsonage assured. Can provide references. **Woodrow W. Hasty, Box 149, Wallace, North Carolina.**

* * *

Will Supply or Exchange. Minister of Frankford Congregational Church, Philadelphia, about 500 members, would like use of parsonage in New England; prefer vicinity of Boston, Providence or Hartford, or Springfield. Will supply pulpit August and September 3. Use of our home and possibly pulpit supply here could be offered. Our family of three includes wife and five-year-old daughter, and can give excellent references as we have satisfactory results in previous exchanges through this excellent column. **Roland C. Marriott, 1369 Dyre Street, Philadelphia 24, Pennsylvania.**

* * *

Will Supply. Minister of First Presbyterian Church, Logan, West Virginia, will be glad to supply any church in or near Richmond, Virginia, Sundays or Wednesdays during July and August. Will be at Union Seminary working for doctorate. **W. J. B. Livingston, 209 Nighbert Avenue, Logan, West Virginia.**

* * *

Hudgins, Virginia. Matthews Baptist Church. Parsonage convenient for bathing, boating and fishing. Modern conveniences and garden. Wish exchange with minister in New England July 15-August 15. **John H. Allen, Hudgins, Virginia.**

* * *

Will Supply. I would be glad to supply the pulpit of any congenial denomination during June, July or August in the Chicago area. Honorarium or use of parsonage. **Traverce Harrison, Christian Church, 4th and Washington Avenue, Aberdeen, South Dakota.**

* * *

Will Supply. Any pulpit in New England or the northeastern section of the United States Sunday, August 27. "The Wonder Man of the World" would be the morning sermon subject and would give Lyceum dissolving picture-recital, "The Romance of Palestine," at the evening hour; moderate honorarium. **Newton C. Carpenter, On the Campus, Hazel Green, Kentucky.**

* * *

Will Supply. Any Evangelical church in the mountainous country anywhere from Carolina to Maine, July 12 to August 2, one service each Sunday, in exchange for living accommodations or its equivalent. Two adults only. Now serving Lutheran church of 500 members. **B. Bohrer, 214 Conklin Street, Farmingdale, Long Island, New York.**

* * *

Parsonage Exchange. Would exchange parsonage (no pulpit available here) near famed ocean beach for parsonage or cottage by water for swimming and sailboat. Anywhere from Ohio east to

(Turn to page 63)

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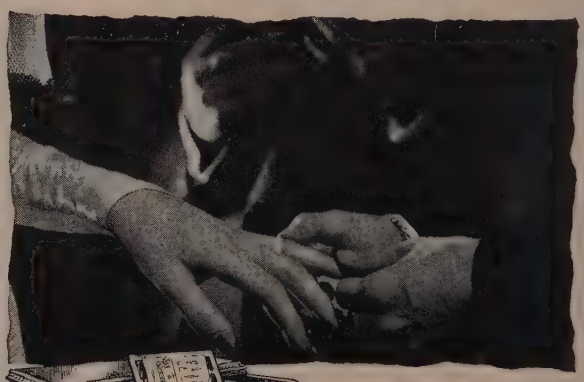

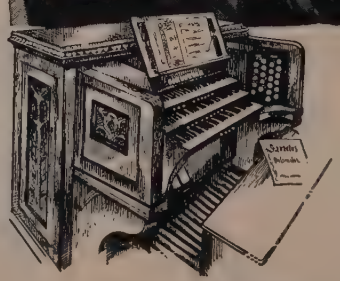

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Ministers' Vacation Exchange

(From page 61)

the Atlantic. **Merle H. Mason, First Baptist Church, New London, Connecticut.**

* * *

Will Supply. Christian (Disciples) minister will supply two Sundays, late July or August, while on vacation in North Central Minnesota, morning or evening or both. Size of congregation or denomination not important. Honorarium. Minister's age early sixties. **E. W. Fitch, Russellville, Indiana.**

* * *

Will Supply. Pastor of Congregational church will supply any congenial denomination last three Sundays in August and first in September for use of parsonage. Prefer in or near urban area not over 300 miles away. Three in family includes one six-year-old son. **Kenneth Earl Ballard, 308 Rock City Street, Little Valley, New York.**

* * *

Will Supply. Congregational minister would like to supply during the month of August for the use of the parsonage. Will consider exchange of living quarters in the midwest for living quarters in New England. The parsonage is centrally located in Waukegan. Lake Michigan is quite accessible at the Dunes. Evanston and Chicago are within commuting distance. Will give or exchange references. Only the New England area will be considered this year. **L. W. Chapman, 315 N. Utica Street, Waukegan, Illinois.**

* * *

Northern New York. Manse and pulpit offered for last half of July and August in fine vacation country. On St. Lawrence, near Canada and the Adirondacks. Eight-room house, modern conveniences. Morning service only. Would like exchange with any denomination in Central Arizona, otherwise no exchange. Just vacation home for preaching services. **Ray N. McCann, 19 East Orvis, Massena, New York.**

* * *

* * *

Montpelier, Ohio. Presbyterian church, 200 members, twenty-five miles from Indiana and Michigan lake resort area. Exchange with minister from federated community or congenial denominational church, preferably within 250 miles of New York, August and one Sunday in September. Use of manse for morning service only. **D. Andrew Howey, P. O. Box 109, Montpelier, Ohio.**

* * *

Will Supply. Ordained congregational minister, Metropolitan Council of Churches executive, will supply church of any denomination for use of parsonage in Colorado, northern Michigan or New England preferred. Available July 2 through August 21, or any major portion thereof. Children four, seven and eleven. Two girls. Size of church unimportant providing parsonage is adequate for family. **William D. Powell, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

* * *

Will Supply. Minister of Presbyterian church will supply pulpit in a congenial denomination in Rocky Mountains, New England, lakeside or seashore for use of manse or cottage during July or last half of July and first half of August. **W. C. Cooper, Ebenezer Road, Rock Hill, South Carolina.**

* * *

Will Supply. Pastor of the Fairview Evangelical United Brethren Church with 1,150 members in Dayton, Ohio, will supply any denomination in northern Ontario, near good fishing lake, for use of cabin or manse. **Lorin S. Stine, 2113 Catalpa Drive, Dayton, Ohio.**

* * *

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* * *

Will Supply. Church of any congenial denomination in the vicinity of Atlanta, Georgia, July 9 and 16. Would not expect use of parsonage as I will be attending the "Town and Country School" at Emory University. A modest honorarium would be appreciated. Graduate of Westminster Theological Seminary of the Methodist Church and now serving as pastor of a village church of 250 members in the suburbs of Washington, D. C. **Woodrow W. Hayzlett, Langley Methodist Church, McLean, Virginia.**

* * *

Will Supply. Methodist minister supplying local churches will be glad to supply any congenial denomination in or around the Syracuse area of New York State. Will supply for the month of June or July. There is no parsonage exchange. Will consider Sunday services only. **Rev. Leslie F. Lane, 221 Kellogg Street, Syracuse 4, New York.**

* * *

Berea, Ohio. Would like to correspond with Canadian minister of congenial denomination interested in exchange of pulpits and parsonages during month of August and first Sunday in September. Prefer Sudbury, North Bay or Parry Sound area. Berea is a college town of 12,000, twelve miles from downtown Cleveland; church of 500 members; morning service only; parsonage modern, three bedrooms. **Forrest W. York, First Congregational Church, Berea, Ohio.**

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Will Supply. Presbyterian minister serving church in northern New Jersey will supply Presbyterian, Methodist, Baptist or any congenial denomination July 9 in or near Baltimore, Maryland. August 13 and 20 in northern or central New Jersey. No exchange desired, nor use of parsonage. Honorarium. **Rev. John C. Taylor, Assistant Minister, The Presbyterian Church, 65 South Street, Morristown, New Jersey.**

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If you have memories of home to warm your heart, where'er you roam, thank Him for the grand design, foreseeing homes like yours and mine.

In churches, with their lifting spires, where kindle heart and altar fires, give praise unto the Son of God for human ways where He has trod.

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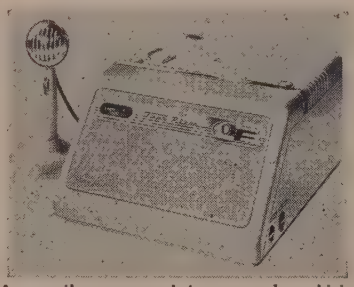
NEW PRODUCTS FOR CHURCHES

TAPE RECORDER FOR CHURCHES

Readers of this publication are well aware of the value of recorders in the work of the parish. We have published several articles giving the story in detail. This item is merely to emphasize the use of the tape magnetic recorder which seems to be outgrowing the wire recorder in its popularity. The tape recorder, which seems to have reached us from Germany as one of the postwar importations, has several advantages worth mentioning. Tape reels are easy to handle. If a tape is torn it is



A recently announced tape recorder which is suitable not alone for recording sermons, plays, picture continuity, etc., but also for office dictation.

easily mended with scotch tape. None of the recording is lost. The tape has a high degree of accuracy so that now it is used by radio broadcasting stations. The development of controls makes it possible for one to turn back or forward as he may wish.

One of our advertisers offers a tape recorder at a price of less than $100. From this low price, recorders are available at various prices. One advertiser in this issue announces a special price on recording tape in units of five reels. This price, which is about forty per cent under the retail price. reduces the cost of use of the machine.

We would like to tell you more about the various tape recorders available. If interested, write New Products Department, *Church Management.* Ask for information about New Product No. 6501.

TAPE FOR RECORDERS

A distributor for both paper and plastic tape recorders is able to offer churches which will order five reels at one time a substantial saving from the retail prices. If you wish to have information regarding this service ask for New Product No. 6502.

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Not alone hotels and restaurants but churches will be interested in the announcement of a new stock kettle which has a faucet for drawing off individual servings of liquids. The pot itself is made of fine spun aluminum. It has stainless steel handles and is available in nine sizes from twelve to thirty-six-quart capacity. It has a heavy alum-

inum bottom and the thickness of the sides tapers off toward the top. It will definitely simplify the serving work in the church kitchen. If you want more information ask about New Product No. 6503.

ILLINOIS CONGREGATIONALS DISPUTE MERGER

Moline, Illinois (RNS) — A slate brought in by the nominating committee at the annual convention here of the Illinois Congregation Christian churches was changed after a charge of unfair representation was made by a delegate active in the Committee for the Continuation of the Congregational Christian churches, the group opposed to merger with the Evangelical and Reformed church.

The slate proposed delegates for the meeting of the General Council of the Congregational Christian churches to be held in Cleveland in June.

A prolonged debate followed the charge made by the delegate, a lay representative from the Chicago area. Finally, the convention referred the question back to the nominating committee who then presented a slate in which two anti-merger delegates were substituted for two generally believed to favor the union. The revised slate was approved without further argument.

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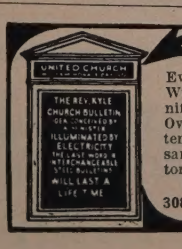

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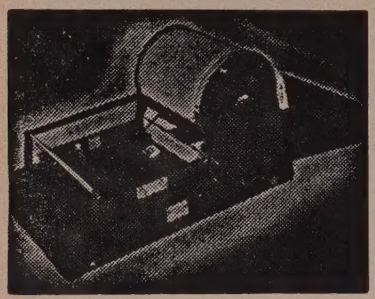

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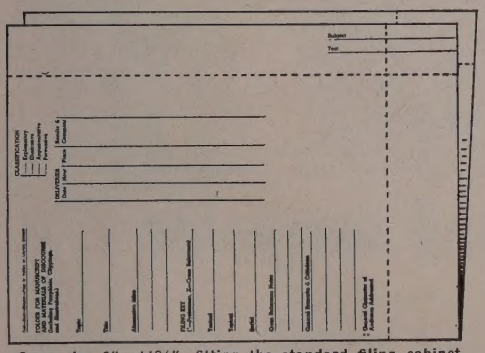

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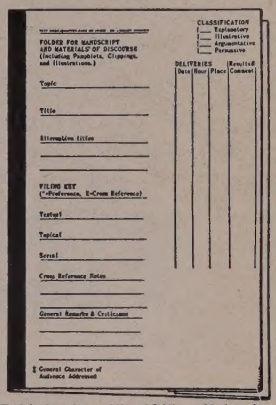

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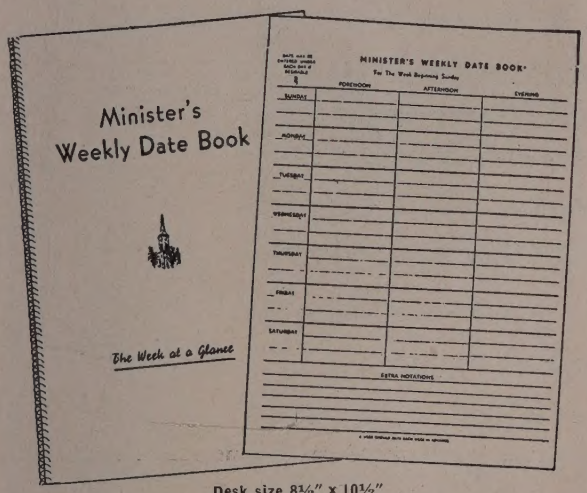

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